

*Mirmah, Maromah, Maroum,*

A

# DISCOURSE CONSISTING of THREE SERMONS:

In which is shewn,

- I. That the Lord of *ROME* is the *great Witness of Deceit*, Opposite to Christ the *Great Witness of Truth*. And the Witnesses or happy Discoverers of the late horrid Popish Plots, are Justified, as worthy of the greatest Praise.
- II. That the Lord of *Rome* is the *Antichrist*, and the Beast whose Name is number'd by *Six hundred threescore and Six*, Rev. 13. 18.
- III. That the utter Destruction of the Lord of *Rome*, of the City of *Rome*, and of the Whole Roman Church, is near at hand, and this Generation shall see it Accomplished.

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A New-years Gift of Love to the Protestant Church.

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LONDON,

Printed by J. A. for Benj. Billingsley at the Printing-Press within the South-west Piazza of the Royal Exchange in Cornhill, 1680.

THE

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# DISCOURSE ON THE SABBATH

By

THE REV. J. H. W. ...  
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The AUTHOR.

**M***Y* mind is furnished with a full, accurate and methodical Account of the whole Mystery of Antichrist, and with a clear and brief and full Interpretation of the whole Prophecy of Isaiah and of John; but I must depend on God to give Life and Time to produce these things: things of greater weight than my Ability can bear, without sufficiency granted of his good pleasure; In Obedience to whom I have set forth these Three Sermons, in the same Order as God gave them me, for the Service of the Church where he hath placed me. I stayed not to gather Flowers of Rhetorick, but commend them to all in the most familiar dress.



# MIRMAH, OR, THE Deceitful Witness.

A  
PROPHECY of SOLOMON

Now first and seasonably discovered; wherein  
the Deceitful Witnesses of *Rome* are made  
manifest to all; And our *Protestant* Witnesses  
are Justified, Praised, and Defended; chiefly  
the late happy Discoverers of the

## Romish Plots & Deceits,

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By WILLIAM RAMSAY, B. D. Lecturer in  
*Iffleworth*, and Chaplain to the Right Honourable *Thomas*  
Earl of *Offory*.

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BEING A  
S E R M O N

Preached Novemb. 5. on PROV. 14. 25.

*A true Witness delivereth Souls: but a Deceitful Witness speaketh  
lies. Or, as the Original signifies, The Lord of Rome speaketh lies.*

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LONDON,

Printed for *Benj. Billingsley* at the Printing-Press within the South-west  
*Piazza* of the Royal Exchange in *Cornhill*, 1679.

MIRAMAH

OR THE

Deceitful Winkles.

A

PROPHECY of SOLOMON

Now first and sensibly discovered; wherein  
the Deceitful Winkles of Rome are made  
manifest to all; And our Protestant Winkles  
are justified, Praised, and Defended; chiefly  
the late happy Discoverers of the

Manifold Errors & Deceits.

By WILLIAM RAMSAY, B. D. Lecturer in  
Theology and Chaplain to the Right Honourable  
Earl of Oxford.

BEING A

SERMON

Preached Novemb. 7. on PROV. 14. 27.

From the Text, 'The Lord knoweth the Thoughts of the Righteous, that they are Peace.'  
And the Original Signification of the Word 'Peace' is here  
explained.

LONDON

Printed by W. B. M. at the Printing-Press within the South-west  
Tower of London, in the Year 1700.



TO  
JOHN RAMSAT of Berwick  
in Northumberland, Esq;

AND TO  
Major ROBERT RAMSAT

His Brother, Health and Felicity,

Dear Brothers,

**T**His Dedication becomes both you and me, being design'd for a publique engagement of such mutual affection, as becomes three only Reliques of a most ancient Family, never yet stain'd with any spot of Dishonour or Disloyalty. The one of you God has made Steward of the Estate of the Family; which though greatly diminished by the death of our Great unkle, John Ramsay late Earl of Holderness, &c. without Issue, and too soon after by the death of his Brother and Heir

The Epistle Dedicatory.

Sir George Ramfay our Grandfather, who left my Father too young to manage Affairs; and by the last Kings Warrs, in which my Father rais'd a Troop of Horse at his own sole Charge, and suffer'd much; and by the death of our Eldest Brother before the Kings Return, and of our Dear Father quickly after; yet the God of our Family is the same still, and can raise it again in due time: Only be we thankfull for his present great favours; and serve we him in the advantageous Stations wherein he hath placed us. The other of you, God has renown'd with Military Skill and Action at home and abroad, as he did many of our Family before, and lately two great uncles, Collonel Ramfay and Major General Ramfay under Gustavus Adolphus. I am placed between you, as in Age, so in Station; a Steward and a Souldier too, but in Spiritual matters; wherefore let me now be as a mediant term  
of



The Epistle Dedicatory.

of union to joyn ye in one. I think I am the first of our Family of this Function, at least in England. Wherefore, as the Function it self is Honourable and Divine, give me leave, to the Honour of my Choice, to essay something in Vindication of the Truth; I may say, in Vindication of our Church and State. For the Truth, which I here assert, hath receiv'd such solemn Attestations from King and Parliament, from all manner of Testimony, that to deny or oppose it, were to give the Lye to Church and State, and to affront the Throne as well as the Pulpit. I particularly stand engaged to bear this Testimony, being more intimately acquainted with the Principles and Practices of the Church of Rome, by occasion of my Forrain Travel for twelve years among them. Now this Plot is justified by those Principles, and highly prais'd, defended and rewarded by that Church: Therefore those  
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The Epistle Dedicatory.

*Principles are manifestly condemn'd by this Plot, and that Church to be detested for it, to be denyed, and utterly forsaken by all that love the Truth and the Gospel of the Peace of Jesus, to whom you are daily commended by the most earnest and hearty Prayers of*

Your truly loving Brother

and Servant in Christ Jesus,

*W. Ramsay.*

A

# A S E R M O N

PREACHED Novemb. V. 1679.

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PROV. xiv. 25.

*A true Witness delivereth Souls: but a  
deceitfull Witness speaketh Lies.*

**T**His is a Prophecy, as well as a Proverb; and Solomon was a Prophet as well as a Proverbialist; as appears in many other places.

We shall first consider it as a Proverb. So it contains two Propositions; The first, the Character of a True Witness: *A true Witness delivereth Souls.* The second, the Character of a Deceitful Witness; *But a Deceitful Witness speaketh lies.* Both Characters are very compendious, and very distinctive, as Characters ought to be.

The Character of a true Witness consists in two things; the one express'd, the other immediately

mediately implied. The thing exprest is the Motive, End, and Effect of his Testimony, To deliver Souls. *A True Witness delivereth Souls. Mat-  
siel nephasboth*, that is, relcueth others from Oppression or destruction: and this is the motive and end of his Testimony; not to hurt or oppress any, or to condemn or to destroy the guilty: but to deliver the guiltless, to maintain the Truth, to defend Innocence, and to deliver the Innocent from those that would oppress them. A True Witness accuseth a Murderer, bears evidence against him, and the Murderer is justly sentenced and condemned to death: But the end of the Testimony of the true Witness, is not the death or destruction of the Murderer, but the preservation of men, that the evil of Murder may be taken away. This then is an essential Character of a True Witness, the end of his testimony is to deliver Souls; *A True Witness delivereth Souls.*

Whence follows a Second thing, an individual Property of a True Witness. The end of his Testimony being Truth and Innocence, the preservation and deliverance of Souls; He will never stain his testimony with a Lye, nor harm his own Soul, or wrong his Neighbours Cause with an untruth. This is evidently included in the first, as also in the term of a True Witness;

ness; especially as the Hebrews term it, *Hed-emeth*, that is, *A Witness of Truth*. If then he be caught in a Lye in his Testimony, he cannot have the credit of a true Witness. For that's a sure Proverb which went a little before the Text, *Prov. 14. 5. A faithful Witness will not lye*. The end of his Testimony is not his own profit, much less anothers harm. The Guilty man deserveth death; yet a true Witness accuseth him not that he may dye: but as *Hed-emeth*, as a *Witness of Truth*, he speaketh the truth for truths sake; and accuseth the guilty to deliver the Innocent. So this Character is essential, *A true Witness delivereth Souls*; that is, the end and effect of a Witness of Truth is this, to deliver them that are Innocent.

From this, The Character of a Deceitfull Witness is plain, consisting in the two opposite points. The end of a Deceitful Witness is not to deliver Souls, but to draw Souls into harm; and his means to that end is always a lye; yea, he attains not his end easily without many lyes. Therefore his Character is this, *A deceitful Witness speaketh lies*: *Japhiac chesabim*, that is, *breatheth lyes*, as he breatheth the air; or uttereth lies easily, or rather of necessity, even as a man breatheth: and so the word is rendred, *v. 5.*

*A false Witness will utter lies: Which is to be understood too; that a false Witness cannot be long hid: for his own lies shall discover him. So were the two Elders, the false Accusers of Susanna, discovered by Daniel. And God the Great lover of Truth will not suffer the truth to be long oppressed by the lyes of men. Therefore Solomon tells us, Prov. 19. 5. A false Witness shall not be unpunished, and he that speaketh lies shall not escape; and repeats it again v. 9. A false Witness shall not be unpunished, and he that speaketh lies shall perish.*

Thus much of the Text, as it is a Proverb, and contains the Characters of a True and of a Deceitful Witness. We shall now discover in it a double combination of Prophecies. First, A Prophecy of Christ, the Great Witness of Truth on one hand; and of Antichrist, the Great Deceitful Witness on the other. Secondly, A Prophecy of true Protestant Witnesses, on one hand; and of Deceitfull Romish Witnesses on the other.

First, We have here a distinct Prophecy of Christ the Great Witness of Truth; as we gather clearly from the Property of the terms in themselves, and from conference of them with other Scriptures. The terms in themselves are  
proper



proper to Christ. He only is properly, *Hed-emeth matsiel nephasoth*, The Witness of Truth that delivereth Souls, whom the Spirit knew when Solomon thus wrote. Every other true Witness is term'd *Hed-emunim*, as v. 5. that is, a Witness of truths, or of true things, a faithful Witness: but Christ is *Hed-emeth*, The Witness of Truth, or Truth it self, or the Prime-Witness, or the Witness of all Truth. This is likewise the style of the Prophets and of the Apostles, *Isa. 55. 4.* Behold, I have given him for a Witness to the People, &c. *Rev. 1. 5.* Jesus Christ the faithful Witness. *Rev. 3. 14.* The faithful and true Witness. Likewise Jesus Christ is properly he that delivereth Souls: for he came to that purpose, and therefore is he called *Jesus*. And in the style of the Prophets too, this term of *Matsiel* is appropriated to God. As *Dan. 6. 27.* when God had deliver'd *Daniel* from the Lions, God is there styled, *Meshefih ou Matsiel*, He that delivereth and rescueth, that is, Souls from destruction, as *Daniel* from the Lions. Then this Proverb of Solomon is a distinct Prophecy of Christ, *A True Witness delivereth Souls*; that is, The great witness of Truth, Christ the Truth it self, shall come; and shall deliver the Souls that believe on him.

From this it is easie by the Rule of Opposites

to interpret the second part of the Proverb, which is a Prophecy of Antichrist the great Deceitful Witness. And a very remarkable Prophecy. For the Spirit of God in Solomon, not only here foretells the obvious signification of the words, that there shall be an Antichrist, a great Witness of Deceit, who shall seduce Souls with Lies, in opposition to *Hed-emeth*, that great Witness of Truth, who saveth Souls by Truth. But Solomon further by the words (if he, that readeth, understandeth) points out that Antichrist who he is; and by the name he gives that *Deceitful Witness* in the Text, tells us distinctly, that it is *the Lord of Rome*, or *the Great one of Rome*. For the Word of the Holy Ghost, the Hebrew word, which the Vulgar Translation renders, a *Deceitful Witness*, is in the Masorethan contraction *Mirmah*, in Original latitude *Maromah*, in Radical expression *Maroum*, and signifies every way, literally and grammatically, *the Lord of Rome*, or, *the great one of Rome*. This, though I think never observ'd before; yet to him that will inspect the Hebrew Tongue, will be as clear as *Columbus* his Land to the first Discoverers. I have writ a peculiar Discourse which makes this fully plain, and intelligible, and certain, and shews the

the Myſterious Number of the Beaſt to be undoubtedly proper to this Name in the Text; which Diſcourſe ſhall follow this in the Preſs. At preſent I ſhall only take occaſion to give you a paſſing view of the thing it ſelf.

The thing aſſerted is this. Theſe words of Solomon, *A Deceitful Witneſs ſpeaketh lies*, are to be render'd from the Hebrew, *The Lord of Rome ſpeaketh lies*. The proof depends wholly upon the underſtanding of the Hebrew word; and we know that in difficult or obſcure places, eſpecially in Prophecies, and moſt peculiarly in ſuch as concern the Name or Diſcovery of Antichriſt, it is ſaid, *Let him that readeth underſtand*; and, *Here is wiſdom. Let him that hath underſtanding count the Number*, &c. So that we muſt not expect the thing to be obvious; but rather a thing hid a long time; but when once diſcover'd, very clear to all. So is this preſent Word of the Text, in the Hebrew *Mirmah*, or *Maromah*, or *Maroum*. This plainly, literally, and grammatically, ſignifies the *Lord of Rome*. For *Mar* in Hebrew is a Lord, and often uſ'd for *Baal* or for *Adon*, ſays Buxtorfius; as *Dan* 2. 47. *Mare-malchin*, *A Lord of Kings*. *1 Cor.* 16. 22. *Maranatha*; *The Lord cometh*. And *Romah* or *Roum* in Hebrew is the ſame with *Rome* in Greek,  
*Roma*

Roma in Latine, and Rome in English. Then Maromah plainly, literally, and grammatically signifies the Lord of Rome. Therefore the Text is to be render'd thus: The Witness of truth, which is Christ, delivereth Souls. But Maromah, The Lord of Rome speaketh lies. Both words and sense agreeing thus, I can see no difficulty in the thing: yet I shall add another fair Etymology of the Word, and but another can be given.

The Word, however contracted or dilated, Mirmah, Maromah, or Maroum, has in it the force and signification of three radical words, Marah, Roum, and Ramah: From the second the Name of Rome is Originally derived, and Romulus from Rome; not Rome from Romulus. The first signifies to rebell; the second to be lofty in pride; the third, to supplant or to deceive. Now if Rebellion, Pride, and Deceit, be not the properest characters both of the City, and of the Lord of Rome; let all judge that know Rome; certainly characters, by which the Spirit of God has distinguish'd that City from all others. And we know that Rome, with the Lord-Popes thereof, has openly rebell'd against the Kings and Emperours to which it was subject, and has exalted it self in pride above their heads,  
and

and has deceiv'd the Nations of the Christian World with all manner of *deceivableness*, as the Apostle speaks, *2 Thess. 2. 10.* Then the Lord of Rome is that *Mirmah, Marcmah, or Maroum*, of which Solomon prophesies, *A Deceitful Witness speaketh lies.* That is, *Maromah* shall seduce and destroy Souls with lies; as *Hed-emeth* shall save and deliver Souls through the truth.

From this results a secondary Prophecy, of true Protestant Witnesses, on one hand; and of deceitfull *Romish* Witnesses, on the other. For, as the Lord of Rome is found here to be the great deceitful Witness opposite to Christ; so the subordinate *Romish* Witnesses must needs be those deceitful Witnesses, which are opposite to the subordinate VWitnesses of Christ; which as they are called Christians from Christ, so are they called *Protestants* from their opposition and protestation against the VWitnesses of Rome. Thus the Text will import this. *A True Witness, that is, a Protestant Witness, delivereth Souls, but a Mirmah, a Romish Witness speaketh lies.*

This Prophecy might be made good throughout all the points of Controversie between us and them, which concern Souls: But I shall confine my Discourse to two most eminent causes

causes of Fact, that is, the Powder-plot of Ann.  
 1605; and the Plot of 28. or of the last year,  
 if it may not rather be term'd a Plot of pre-  
 sent being. My business will be this: To  
 prove unto ye, that in both Plots, no less in  
 this than in that, the Prophecy of Solomon is  
 fulfilled; That the Protestant VVitnes is the  
 true VVitnes, and delivereth Souls: but Mir-  
 mah, the Romish VVitnes is the deceitful Witnes,  
 and speaketh lies. no no Solomon W man's word  
 First, That our Protestant VVitnes was the  
 true VVitnes, as touching the Powder-plot;  
 VVe have three unquestionable Arguments:  
 1. The Unanimous Declaration of the whole  
 Kingdom by Publick Vote in Parliament, by  
 vertue whereof this Fifth of November has been  
 observ'd now Seventy four years. 2. Matter  
 of Fact; The Plot was not only contriv'd, but  
 carried so far on, that there wanted nothing  
 but the Sitting of the Parliament, which scarce  
 a day before was prevented by an obscure  
 Letter which gave occasion to search under  
 the Parliament-House, and the Powder in suffi-  
 cient quantity was found ready laid, Man and  
 Match ready, nothing wanting to blow up  
 King and both Houses of Parliament the first  
 moment of their Meeting. 3. The Confession  
 of



of some eminent Plotters who gloried in the fact, though the rest utterly denyed it, or extenuated to nothing the guilt of the Roman Church: and of late they seem ready to confess that Plot, that they may better be believ'd in their obstinate denial of this.

But Secondly, I say of this Plot of 78. We have no less, yea, we have greater Evidence of this, than ever *England* had of that. 1. As touching the first kind of Argument.

That of the Gunpowder-Treason was declar'd by the Vote of One Parliament, which was sufficient: but this by several Votes of several Parliaments, *Nemine contradicente*. And by publick Edict all the Churches of *England* kept solemn the 11<sup>th</sup>. day of *April* last, and I doubt not but will have a Memorial as perpetual as that of *November 5<sup>th</sup>*.

2. As for matter of Fact, we have more real evidence of Fact in this, than was in the *Powder-plot*. For, though the Powder, Man, and Match were ready; yet no Execution was done, not a hair of any mans head singed, nor did the smell of Fire pass on any man: But in this Plot, most fearful Execution has been done. The chief of our Cityes, and the chief Emporium of *Europe*, turn'd to Ashes, with the

most dreadful combustion that the Fire-works of Hell and Rome could effect. Great Conflagrations of our best Burroughs, and of many other most considerable, and some re-built, places. Yea, this Plot has drawn the Sword too, to a dreadful Execution; to the most horrid Murder of the most considerable and worthy Magistrate of the Royal City and County. In whose Blood we may read aforehand the bloody Sentence which shall be pronounced against us, if Papists by Plot, Policy, or Power, can ever be Masters over us.

In the Gunpowder-treason the design was discover'd by way of Riddle, only in one obscure Letter no man knew whence: but in this Plot we read their horrid Designs at large, in many Letters, packets of Letters, *Colemans*, *Harcourts*, and several others.

In the Powder-plot a few obscure Actors were discover'd: but in this not a few, nor obscure; whereof several have been tryed with excess of Clemency, and found guilty by the fairest Evidence. Many yet expect a Tryal, of whom we can say nothing: but this is certain, much more matter of Fact is already prov'd in this Plot, than ever was prov'd in the Gunpowder-treason.

As

As to the third kind of Argument, the Confession of the Guilty. If we take not things superficially, we shall find more considerable Confessions of the Papists, and of the Plotters themselves in this Plot, than was in the Powder-treason. For, 1. In the Powder-treason we find but One, and him for a short time too, that in abhorrence of that Plot (which was evident before) came and made discovery of the Complices, and of their designs and proceedings. But in this Plot we have at least six considerable persons, who were for some years active among the Plotters, and privy to all or most of their designs, and these men, in a Conscionable dread and abhorrency of the hellish plot, have discover'd it, to the full satisfaction of King and Kingdom, as appears by many publick Declarations. That we may truly say, to the Papists and plotters, We judge and condemn ye from your own mouths: your selves are your own Witnesses.

2. As for those executed Plotters, who at their death and Execution denyed the Fact, and with most fearful Execrations professed their Innocence: if we weigh their words well, which are but words; we will find them to contain a Confession most suitable to them-

selves, and more convincing to us, than if they had confessed in plain terms, as some of the Powder-plotters did. For, 1. The constant Form that they us'd in their Protestations, did not deny the real thing, which is the plot; but they denyed that which we mean by the plot; that is, they denyed all design to murder the King, or to subvert the Kingdom, or by any rebellious way to alter Religion. For in plain English, according to their principles, without Equivocation, they deny our King to be King, or that his is the Kingdom, or that to Kill him is Murder, or that to raise an Army against him is Rebellion, or that to bring in Popery is to subvert the Kingdom or Church: But on the contrary, they are ready to maintain to death, and to profess in flames, that the Pope has the Right of this Kingdom, and can give it to whom he pleaseth; and that *Charles Stuart* is an Heretick, and no King; and (which is an horror to speak) that it is no Murder, but a most Godly and Heroick Act to stab, shoot, or poyson him. Wherefore, although they design'd all these things most earnestly, yet this was not to plot against Church or State, but to defend both. Therefore, they dyed not as guilty of the least Act

or Thought against King, Church or State; but as the true Subjects and zealous Instruments of both, and so they commended their Souls into the hands of God, expecting a Crown of Martyrdom in Heaven, and the Worship of Martyrs on Earth. And, as for some extern Acts, of *meeting, consulting, subscribing, &c.* they were not bound to give their Enemies advantage by Acknowledging such things; but rather utterly to Deny them all, for the advantage of so good a Cause, and for the glory of the holy Church. Thus, I say, that very Form of Denyal, which the dying plotters used, is a fair Confession suitable to themselves, and more convincing to us (especially of the guilt of that Church) than if they had confessed the fact in plain terms, as some Powder-plotters did. And I have yet further reason to say so.

For in the Powder-plot, those that confess'd it, confess'd it to glory in it. Not one Priest confess'd it to repent of it. Which is more wonderfull than our present case. They dyed glorying openly in that horrid Plot, as one of them boasted, that he had wrought underground in his Shirt till he sweat. But now in this plot, the eyes of the Nation are so open'd,  
and



and all discern so clearly the horreur of such Facts, that the most impudent Devils of Hell could not openly glory in such things. The *Jesuits* then and Romish Plotters had good reason to change their Council since the *Powder-plot*, and to prescribe to their Martyrs another Form of Confession to be us'd at their Martyrdoms: and that they did so, is to me a certain thing. Indeed the Form they us'd was very subtilly contrived, but is not wonderful at all to them that are acquainted with their methods of Equivocation; which is an Art of no small Circle, and teacheth how to equivocate most, when they most protest against it; as the Liar never lies more, than when he swears he lyes not at all. And what is Equivocation but the most deceitful Art of Lying? proper to these deceitful Witnesses.

Yet I say this; That holding the Principles of the Church of *Rome* to be true, as these men certainly held, even at their death; they might protest themselves to be innocent from all manner of plotting or acting against the King or Kingdom, without any Equivocation at all. For without all Equivocation, this is certainly true in their principles, that the Pope has the Right of the Kingdom of *England*, and he that acts  
 for



for the Pope, cannot act against the Kingdom: And I dare say, that for this very principle, there are hundreds of Priests ready to dye, and would expect the Worship and Crowns of Martyrs should they dye so. For among them, he that dyes for the Cause of the Pope, is a more glorious Martyr than he that dyes for the bare Cause of Christ. So *Anselm* and *Becket*, those Rebels, are as glorious Saints as any in the *Romish Kalendar*; and *Becket's* Feast is *prima Classis*, equal to Christs; but the Feasts of the Apostles are *secundæ Classis*, a Form below.

I say then, those that dyed for this Plot, made more Confession than those of the *Powder-plot*. For those of the *Powder-plot* made but one Confession of the Fact, glorying openly in it. But these have confest both Fact and Crime; for by a subtle artificial Form of Justification they made a Confession of the thing: And also, by not daring to boast in it openly, as their Brethren had done before, they made a Confession of the Crime; and of the shamefull horriour of it. And certainly the horriour of the Fact, and publick shame, was the only reason, why these new kind of Martyrs, Martyrs of *Maromah*, made no more open Confession. And I verily believe, if *England* do its part,

to

to make this Romish plot evident to the world, it will prove sufficient to make Rome and her Religion stink, that no King or people in the World shall endure it.

Thus we have all the Evidence we can require concerning these horrid plots of Rome. And this plot of 781 has no less, yea much more Evidence than that of the Powder-treason, and greater Evidence cannot reasonably be demanded: yet greater Evidence I doubt not but a short time will produce. But we have produced enough to our purpose; to shew, that according to Solomons Prophecy, the Protestant Witnesses are true Witnesses, but Maromah's Witnesses deceitfull.

I need not say much more to explain the Epithete of the Prophecy: That the Protestant Witness delivereth Souls; but Maromah's Witness speaketh lies. For it's plain, our Witnesses, God be bless'd, have deliver'd our Souls, even the Soul of our King, and of the best of his people, from most fearfull destruction. And in this late Plot, our Witness has deliver'd us, not from one way, but from many wayes of destruction. For the Plotters had prepared all the Instruments of Death that Hell could produce; Fire and Sword, Jesuit-powder and Balls, and

and all the new *Ignatian* Inventions: Nay, Poyson and Dagget too, even for the King; Armies at home, Armies from abroad. They had gather'd men of all Professions, and almost of all Nations, to carry on the work. We cannot now instance so much, as future times may. But this we can say, *Englishmen, Irishmen, Scotchmen, Frenchmen*, and very probably men of the other neighbouring Nations, not only Martial men, but Divines, Lawyars, Physicians, Astrologers, Religious of all Orders, all have been deeply plotting against us. And from the mouths of all these devouring Beasts our Witnesses have deliver'd our Souls. Well then may that be repeated to their praise; *A True Witness delivereth Souls.*

I will add, that in all probability the very Motive and End of the Testimony of our Witnesses was to deliver Souls, not their own, but ours. For, whosoever will consider the certain Dangers which these Witnesses underwent by offering such a Discovery, and the uncertain Issue of making out their Evidence, and withstanding their Adversaries, which they could not be ignorant of; must needs conclude, that nothing could move these men to offer at such a Discovery, but either the force of an affrighting

Conscience, or an invincible love of Truth, or a natural Sympathy and heart-melting Compassion towards their King, Countrey, Friends and Acquaintance, all ready to be fearfully Massacred; or in fine, an irresistable Impulse from God, who by thus defeating the Plots of Men and Satan, and by making their own Tongues to fall upon them, would shew himself to be God indeed; a God that loves to save and not to destroy; a God that can punish the Wicked by their own works, and preserve his own as it pleaseth him; A God who loves to do good and great things by his own hand, and for his own Names sake, who exalts his Mercy above all his other Works, who only disposeth of Kings and Kingdoms; whom all Kings and Kingdoms, ours especially, ought to serve and fear, to praise and magnifie for ever and ever. Let then *Solomons* Proverb be spoken in earnest of our Witnesses, by way of prophecy and of praise; *A true Witness delivereth Souls: But*, of Romish Witnesses, the other part is no less verified, *Mariamah, A Deceitful Witness speaketh lies*. He will do it on his Death-bed, at the Barr, on the Gallows; and which is more, at the Sacrament. Nay, these men were bound by the Sacrament to lye, both in  
 Life

Life and in Death, and that by a Triple Sacrament, of an *Oath*, of *Confession*, and of the *Eucharist*. They died like *Judas*, as wickedly, but more politickly. He confest, and was asham'd, and hang'd himself. They were asham'd, and would be hang'd rather than confess.

I might add, to seal the veracity of our Witnesses; that whereas the *Romish* Witnesses, even packs of them, as that pack of *St. Omers*, and that of *Stafford-shire* too, have been overtaken in palpable Lies and Contradictions: yet the minutest Criticks of our time, and those not a few, nor a little busie, have not been able to fix, scarce a seeming Contradiction, on the Testimonies of our Witnesses; no, not on their longest Narratives, which is a strong evidence of their sincere Veracity. But because perhaps neither their Narratives nor their Testimony is yet at an end, I shall say no more of that, but conclude,

First, with a word to these Witnesses. Let them proceed in a faithful Testimony, with courage and confidence in the God of Truth, speaking and avowing the Truth for Truths sake; not to confound their Enemies, (yet the Confusion of their enemies will justly follow;) but let their design be to preserve the Inno-

cent, to serve the Church of God, to save their King, and his People, to *Deliver Souls*. Following the Example of their Lord and Master, that *Hed-emeth*, That Great Witness of Truth, whose glory is to save, and not to destroy, and who came to save his Enemies, if they would have been saved.

Secondly, A word to these deceitful Witnesses of *Rome*, and to all Papists that are led by their Deceits. O ye *Bar-Jesuses* ! The Word of God is fulfilled concerning you, which he spake by his Servant Paul, 2 Tim. 3. 13. *Evil men and Seducers shall wax worse and worse, deceiving and being deceived.* You first began to equivocate with God and your own Consciences, speaking lies in hypocrisie, having your Consciences seared as with a hot Iron, 1 Tim. 4. 2. Then you proceeded to equivocate with one another, The Pope with the Priest, and the Priest with the Pope; and the Priest with the People, and the People with the Priest; deceiving each other with great and glittering words, of *Catholick*, and *Infallible*, of *Papal* and *Apostolical* power, of almighty *Bulls* and *Briefs*, of *Jubilees*, *Pardons*, *Dispensations*, *Indulgences* plenary, *sempenary*, *superplenary*, with all the Market-stuff-terms of *Penance*, *Mass* and *Purgatory*; and you have deceived  
many



many Nations with these your deceitful Lies, poor *England* for many Ages. At last you came to that Supremacy of Equivocation, that your very Head and most holy Lord, calling himself, *The Servant of the Servants of God*, and the most humble Servant of Kings, means to serve them only as his Vassals, to destroy them at his pleasure, and to Curse all them that serve them in a better sence. And see what progress you have made in that Service. First, you took upon you to Crown Kings; you soon took leave to Censure the Kings you Crown'd; then to Excommunicate them, then to Depose them, and to raise and arm their Subjects against them; and this way failing, you take the Crown into your own hands, and give it to what Vassal of yours you please. But all these open methods failing, you proceeded to Fraud and Stratagems; but Frauds above ground failing, you went under the Earth as deep as Hell, to blow up King and People with *Powder-mines*. But these too failing, you brought the Lake of Fire and Brimstone on the Earth, and refin'd double and treble all the Arts of Hell, and you laid a Plot which you thought invincible, and that Heaven and Earth could not defeat it. But Heaven has shewn its power in *England*, and you are utterly  
con-

confounded; and the God of Heaven seems now to say of you, *2 Tim. 3. 9. They shall proceed no further, for their folly shall be made manifest unto all men.*

And now, You *Papists* of *England*, I hope the Folly, the Deceitfulness, the hellish Cheats, the damnable Principles, the Devilish Practices, the Antichristian Religion of *Rome* is manifest to you all: And that whether you have been concern'd in this Plot or no, yet you will never be concern'd with such Teachers more, to be led by their Deceits; nor continue Members of so hellish a Body, under the influence of so devilish a Head.

Now we, for whom God has done such wonderful things, what manner of persons ought we to be? How ought we to love, to serve, to praise, to fear, to obey, to follow to death, our God and Lord Christ Jesus!, who is the true and faithful Witness, who delivereth our Souls from Death, who has so often and so wonderfully deliver'd this Kingdom, and I believe will deliver it from all its enemies, especially the Enemies of his Gospel, and has promised to do great things for us, and seems to provoke us to love, even while we provoke him to Anger. That he may make us fit to receive his Favours to the end,

Let

Let us pray.

**O** God, who gavest the Son of thy Love to the World, to be the Witness of Truth, that by the power of his Grace, and by the light of his Gospel, all men might be deliver'd from Darknes and eternal Death: But men receiving not the Truth in love, thou didst send them strong delusion to believe the lies of Antichrist the deceitful Witness. But in great and tender Mercy thou deliver'dst this Nation from that Delusion, and hast by late and miraculous Providence deliver'd our King and People from the horrid Plots of that Man of Deceit: O let the Glory of thy Truth still shine upon us, and be thou our God, and we thy People, and let the Great Witness of Truth seal this Mercy for ever. And let every faithful Soul say, Amen.

---

FINIS.

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BEING A SECOND

**S E R M O N**

On PROV. xiv. 25.

Preacht in *Istleworth Church*, on *Novemb. 16. 1679.*

---

By *WILLIAM RAMSAT*, B. D. Lecturer in *Istleworth*, Chap-  
lain to the Right Honourable *Thomas Lord Butler Earl of Ossory, &c.*

---

PROV. xiv. 25. The Original is thus.

*The Witneſſ of Truth delivereth Souls : But the Lord of Rome ſpeaketh lies.*

---

LONDON,

Printed by *J. A.* for *Benj. Billingsley* at the Printing-Prefs within the  
South-west *Piazza* of the *Royal Exchange* in *Cornhill*, 1680.







TO THE  
Right Reverend Father in GOD,  
THE RIGHT HONOURABLE  
**H E N R Y,**  
Lord Bishop of L O N D O N,  
One of his Majesties most Honourable  
Privy Council, &c. Health and  
Happines from the LORD  
J E S U S C H R I S T.

My LORD,

**T**O publish this to the World, to pre-  
sent it to your Lordships hands, and  
by your hands to the Church, is a Duty of  
such Exigency, that to seek leave to do it,

## The Epistle Dedicatory.

or to make Apology for it, were as great a Folly, as to omit it were a Crime. For I present nothing of my own, (all that, if any thing, is nothing worth:) but I present what God in great Wisdom for many Ages laid up in the inmost Treasury of his Prophets, peculiarly, of Solomon and Isaiah; and what now in good Providence he hath discover'd in the Very season of Time. The Discovery is his own, and nothing is owing to me, but I am an hundred fold more than before indebted to his Fatherly Goodness, whereof this is not the first Experiment of a Thousand. My Lord, however this may appear at present; I dare here engage my Reputation for ever (which is the greatest Engagement can be expected) that in a short time this will appear to be of God indeed, and every man that knoweth the  
terms

## The Epistle Dedicatory.

terms of this Discourse, will judge it a vain thing to seek any other Account of the Name or Number of the Beast. This is the End of that Great Controversie of the Antichrist, Who he is: and I hope may prove an effectual end of all Controversie between Protestant and Papist. It is the Key of all the Prophecies concerning Antichrist, and for ought I know, may serve to open all those Mysteries of Scripture, Old and New, which are yet lockt up. Sure I am it will be very comfortable, profitable, and of present use to the Whole Church. I have a greater and fuller Demonstration of this to make in my next Discourse. But I would discover the Whole in the same Order to others, as God has chosen to discover it to me. And I desire the help of all my Fellow-labourers in the Vineyard of Jesus Christ;

## The Epistle Dedicatory.

*Christ; and in the first place the Blessing  
of God, and the assistance of the Great  
Witness of Truth, by your Lordships Prayer  
and Intercession for*

My LORD,

Your Obedient Servant

in Jesus Christ,

*William Ramsay.*

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# A S E R M O N

PREACHED Novemb. 16. 1679.

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PROV. xiv. 25.

*A true Witness delivereth Souls : but A  
deceitful Witness speaketh lies.*

**T**HE Text contains two propositions. The first, a Character of a *True Witness*. *A True Witness delivereth souls.* The second, a Character of a *Deceitful Witness*, *A Deceitful Witness speaketh lies.* In a late discourse we shewed these Characters to be very proper; and that they are Prophetical as well as Proverbial: The first containing a Prophecy of Jesus Christ, of *Hed-emeth, the Great Witness of Truth*, whose Office was to *deliver Souls*. The second containing a distinct Prophecy of the Great Witness of *Deceit*, of Antichrist, who, in direct opposition  
to

to Christ, comes and is come to *destroy souls with lies*. We asserted also that the Hebrew Word, which in the text is rendred *A Deceitful Witness*, doth plainly, literally and grammatically signifie *The Lord of Rome*. So that the whole text is to be rendered thus *verbatim* according to the Hebrew, *The Witness of Truth delivereth Souls; but the Lord of Rome speaketh lies*. This thing I onely toucht occasionally in that discourse, my design then being to justifie the Character and prophecy of the Witness of Truth; which having done, I think it necessary by a peculiar discourse to clear that Assertion; both for mine own sake, because it is my Assertion, and I think asserted by none before: and also for your sake, that they whom I suppose to desire more certain knowledge of the truth of that Assertion, may, as much as lieth in me, be fully satisfied therein: But chiefly for the Truth's sake, which hereby will greatly be advantag'd; when the false Witness shall be found so distinctly reveal'd. For if we can make it plain, that the Holy Ghost has couch'd this Truth in this Proverb, and has by the pen of Solomon distinctly nam'd the Lord of Rome as the Deceitful Witness that speaketh lies, and that in direct opposition to the Witness of Truth that delivereth Souls; if this be made plain,

it



it will put an end to all Controversies between other Churches and *Rome*. For the Lord of *Rome* will not only forfeit his Infallibility, that great Shield of his Papacy and Supremacy; but the World too will deny him to be the Vicar of Christ, and will look upon him as the Great Antichrist, and, next to Satan, *the Father of lies*. This will certainly come to pass, if men can once read in expresse terms, of *Solomon*, that as *the true Witness*, which is Christ, delivereth Souls; so *the Lord of Rome* speaketh lies. Now this, with the help of *That True Witness*, we shall shew undeniably, not conjecturally, to be the expresse terms of *Solomon*, exprest with all the Circumstances of Wisdom and Truth that became that Spirit by which *Solomon* wrote or spoke. To the full proof whereof, premise we, and it becometh

1. That though the Discovery be clear and evident to those that can be brought to understand, yet it must not necessarily be evident to all that hear; for all that hear cannot be brought to understand. So the Discovery of the New World of *America* was presently evident to all that *Columbus* could bring thither to see that World; but most of other men, who would not go to see it, would not presently believe it; but now that so many have seen

it, I think almost all men believe it. So I shall do my endeavour to bring men to the knowledge of this Truth, that by their own understanding it may be evident to them, as it is evident to me; and when it is evident to Many, the rest will believe as they ought.

2. When the thing is discover'd, it will be certain and evident, as we have just now said: but the Discovery must not be easie nor obvious, nor therefore to be rejected because never yet made. This is plain in respect of all Prophecies, as Christ observ'd to his Apostles, *Mat. 24. 15.* speaking of *Daniels Prophecy of the Abomination of desolation; Who so readeth, saith Christ, let him understand.* As if Christ had said, Many have read that Prophecy, and you have read it, but who hath understood it? None; but I tell ye now plainly, that it is the utter Destruction of *Jerusalem*, which you shall live to see. Even so; many have read this Prophecy of *Salomon*, but it follows not that any hath understood it, till the appointed time, which I shall shew ye, is now. But this Prophetical obscurity is most peculiar to our case, which contains the Discovery of the Name of Antichrist, and of the Number of his Name. For of this very thing, it is written by the Prophet

phet himself, who speaks most of this matter, Rev. 13. 18. *Here is wisdom*, says the Great Prophet John. *Let him that hath understanding count the Number*, &c. Beloved, be ye so far from expecting something obvious to every man that readeth; that rather reject ye this Assertion, if ye find not both Wisdom and Understanding in it; yet not my wisdom, or the wisdom of man; but the wisdom of the Holy Ghost, who knew how to couch so valuable a Prophecy under the contemptible covert of a single term of *Solomon*: And now to discover it by a contemptible Instrument, when the very time calls for it. Nay, not the Wisdom only, but the Goodness of God is apparent in these long concealments of prophetic Truths, and the open Revelation of them in their proper times. For instance, had *Solomon* writ in vulgar and obvious terms, that *the Lord of Rome speaketh lies*; Then had *Solomon's* Books at least, if not all the old Scriptures, been burnt by the Lords of *Rome*, without some extraordinary Miracles of preservation, which I did not so become divine Wisdom, who knew how to order the matter better without them. Again, had *Solomon* writ this in terms obvious to every Reader, or had it been discover'd before the

time; then such Lords of *Rome* as have been Witnesses of Truth, had been branded with an undue Character: Now then is the time, that this Prophecy should be discover'd, and first here in *England*; for here first, by the most wonderful Discoveries that ever were made in the world, the Lord of *Rome* appears to be indeed, that Great Witness of deceit who speaketh lies, and by Lies destroyeth those Souls which the great Witness of Truth came to deliver, *Lord*

Proceed we directly to the Discovery. The thing to be discovered lyes hid in the Hebrew term, which in the Text is render'd *A deceitful Witness*. The Hebrew term is in the first Original written with these four letters onely, *M. R. M. H*: Now the Hebrews, till above four hundred years after Christ, writ no Vowels in their words, as *a, e, i, o, u*, but writ the Consonants only, and understood the Vowels. Which Custom of that Language God himself was the Author of, when he gave his Law to *Moses* written without distinction of Vowels: and I cannot doubt but the Divine Wisdom appointed it so, to this very end, that many things and prophecies might lye hid in that obscure Writing, till a proper time to be discover'd. And so it came to pass, for the Christians,

Christians; discovering daily more and more testimonies of the Truth from the Old Scriptures; and confounding the obstinate *Jews* with their own writings; the *Masorethans*, that they might either change or obscure such places in Scripture as plainly made for the Christians against them, found out this trick of writing Vowels, [which however in it self a perfection of writing, yet was in them but a trick of corrupting] : and several places, which they could not corrupt, they utterly rejected, even the whole Book of *Daniel*; and consulted to serve *Isaiah* so, but publick shame could not permit that. But Prophecies of the nature of the Text, which lay hid in close Coverts of words admitting another vulgar sence, as this word *Mirmah* doth; such they could not attempt to change; for they could not suspect any prophecy in them: and I know there are more in the Scripture, and there may be many more which I know not, in which the Wisdom of God shines wonderfully to him that understandeth, and his gracious Providence to preserve his Truth from them that would suppress it utterly, were it in their skill and power. These *Masorethans* added their points and vowels to all the Words of the Old Testament,

ment, *Ann. Chr.* 479. twelve hundred years agoe at the most. From this,

'Tis plain, that the Vowels of this word *Mirmah* are not of Divine Authority, unless we have other authority than that of the Masorethans. But the Letters of the word being originally written by *Solomon* are of Divine Authority, that is, *M. R. M. H*: which Letters according to the exact analogy of the Hebrew reading, make the entire word of *Maromah*, of which *Mirmah* is only a contraction: for the Word *Maromah* gives every letter its Vowel; but the word *Mirmah* casts out the middle-vowel, *O*, from the letter *R*, and for the long vowel, *A*, puts the short vowel *i*, and so draws together three Syllables into two; *Maromah* into *Mirmah*. So that the whole difference is from the Vowels only, which, as all confess, are not Divine Scripture. If then the Letters, which are certainly of Divine authority, contain in them a more profitable Truth, than what is express'd by the Masorethans pointing of it; and if that Truth be plainly confirm'd by other Scriptures; then without all doubt we ought to embrace that Truth, and to use the words of the Holy Ghost to the greatest advantage of it. So, seeing the Scripture of the Holy



Holy Ghost is really and literally *Maromah* as well as *Mirmah*, we may read *Maromah* as well as *Mirmah*; yea, rather *Maromah* than *Mirmah*, if *Maromah* be more significant and conform to the Holy Ghost in the other Scriptures, as we shall shew it is. We reject not the word *Mirmah*; no; But.

We preferre the Word *Maromah*, for reasons to be given: and we retain the word *Mirmah*, which in its vulgar use signifies *Deceit*; and so was a most fit word to conceal the Prophecy included in *Maromah*, which *Mirmah* too includes in its radical signification; yea, is the same Word essentially with *Maromah*, and is the same word, letter for letter, in the Original writing of *Solomon*, which was the writing of the Holy Ghost: It was necessary then it should be read *Mirmah*, till the discovery of the Prophecy of *Maromah* contained in it. But when the Kernel must be produced, then the Shell must be broken. Then leave we *Mirmah* as the Shell; and prove we the property of *Maromah*.

*Maromah*, literally and grammatically, according to exact Lexico-graphy and Etymology of the Hebrew tongue; and which is more, according to the style of the Prophets, Old and New, signifies the Lord of Rome..

I will

I will first prove the grammatical, and then the propheticall signification of the Word. The Grammatical signification is apparent three wayes; all as plain as Grammatical things can be, only, as was premised, it must not be Obvious to Every Grammarian, nor to be read in the School-Dictionary; for then where's the Mystery? of which it is said, *Let him, that readeth, understand. And here is Wisdom. And let him, that understandeth, count the Number, &c.* But you shall see the Wisdom of God shine out from a single word; even from this word of *Maromah*. Only have patience, and despise not small things, which the wise God makes choice of to confound the things that are great.

And first, to foreshew the Lord of Rome, which is spiritually *Babylon*, the Spirit would use a *Babylonian* word; for *Maromah* is an Hebrew word in the *Babylonian* Dialect; for *Mar*, says *Buxtorfius*, is *Vox babylonica*, and signifies a *Supreme Lord*, and is often used by the *Rabbies*, sayes the same *Buxtorfius*, for *Bahal*, or *Adon*: and not only by the *Rabbies*, but by the Holy Ghost too, both in the Old and New Prophets, *Dan.* 2. 47. *Maremalchin*, a *Babylonian* word, for the Lord of Kings, *1 Cor.* 16. 22. *Maranatha*, a *Babylonian* word, for the Lord cometh: Even so  
*Maromah*,

*Maromah*, for the Lord of Rome. For Rome is Originally a Hebrew word, and the Hebrews have no other word for Rome, but *Roum* in the Hebrew Dialect, and *Romah* in the Babylonian or Chaldaick dialect, whence comes the Greek word *Romn*, with an *n* in the end; which answers the Hebrews *He*; and from the Greek came the Latin word, by turning *n* into *a*, as in *cena*, *musca*, and a thousand such. Indeed the Greek and Latin tongues come originally from the Hebrew, as *Arpenius* has learnedly shown; but especially this word *Rome* came from the Hebrew, as will better appear by the consideration of the Hebrew, *Roum*, which you may see in every Lexicon.

*Roum* is an Hebrew Verb, and signifies to be High and exalted, or to exalt Ones-self in place, power, and pride, or to usurp high and great things, chiefly indeed it is spoken of the exaltation of God above all, as *Psal.* 46. 10. *Know that I am God*, says the Lord; *I will be exalted among the Heathen, I will be exalted in the earth.* *Aroum baggojim*, *aroum baärets*. But secondarily, the word is used, for the pride, ambition and usurpation of men, as we shall see. From the Verb *Roum* come the Substantives, *Roum*, and *Romah*; both which signifie Height

in place, power, or pride, from which certainly comes the name of the City of Rome. From the same Verb you have also *Maroum*, which is the principal Word we look for, and you have it in every Hebrew Lexicon. See *Buxtorfius* in the *Radix Roum*. Now the commonly receiv'd signification of *Maroum*, in the Lexicons, is, *The high One* of the Earth, or *the High thing* of the Earth; to which if ye joyn the first Etymology, in which is shewn that *Mar* is an usual term for *Lord*; then it will appear plainly that *Maroum*, as *Maromah*, signifies literally and grammatically *the Lord of Rome*. For as it appears in *Buxtorfius*, in the *Radix Roum*, that the Substantives *Roum*, and *Romah*, are all One; so it must needs be equally plain, that *Maroum*, and *Maromah*, are all One.

But if ye ask, which of these is the proper and Original Word? *Maroum* certainly with *Vau-cholam*; is the Original Hebrew word in the Hebrew dialect; and *Maromah* in the Chaldean or Babylonian dialect. The Pronunciation of *Vau-cholam* is certainly very hard, and I think quite lost among the Hebrews themselves: but as for the Greeks and Latins, who have no *Vau-cholam* in their Language, neither can pro-

pronounce it; the Greeks are forced to take an *n* in the end, and for *Roum* say *Romn*: the Latins take an *a*, and say *Roma*; the English take an *e* *quiescent* and say *Rome*. And all because of the difficulty of pronouncing *Vau-cholam* in the word *Roum*, or rather *Rovm*. After the same manner the Original Word, *Maroum*, with *Vau-cholam*, is after the Greek fashion, *Maromeh*; after the Latin, *Maromah*; after the English, *Marome*, with an *e* *quiescent*; all which alters not the signification of the word, but the pronunciation of it only. So *homo* in Latine is made *huomo* in Italian, *Hombre* in Spanish, *un homme* in French, yet all are Originally the same word with *homo*, a man. Much more easie is it to conceive *Maroum* and *Maromah*, to be the same word in the Hebrew tongue, which counts not the difference of Vowels, nor of accidental, but chiefly of essential or radical letters. For which,

Observe, that the Radix *Roum* has two cognate and collateral Radixes, one on one side, and the other on the other: That is, *Marah* and *Ramah*. *Marah* with an *Aleph*, whence comes *Mar* a Lord, or one that exalts himself, has the same signification with *Roum*, to exalt it self: but *Marah* with an *He*, signifies to Rebell,

which is a thing consequent to pride. *Ramah* is of the same radical letters with *Roum*, only *He* in the end is put for *Vau* in the middle; which, as we shewed, is an usual thing; and *Ramah* signifies to *deceive*; and thence comes *Remijah* and *Mirmah*, Deceit; So that however the words be taken; whether *Roum* or *Ramah*; whether *Mirmah*, *Maroum*, or *Maromah*; whether from *Marah*, *Roum* or *Ramah*; take the words as you will, it still will appear, that God has lodg'd the Mystery of *Rome*, and of the Lord of *Rome* in these words, which signifie Pride, Rebellion, Usurpation and Deceit, the certain distinctive Characters of that proud City, and of the lofty Lord that rules therein, who has deceiv'd the Nations with his Lies. This then is the plain issue of this long Grammatical discourse, that the word of the Text, which is render'd a *Deceitful Witness*, is literally and grammatically to be render'd *Maroum* or *Maromah*, that is, *the Lord of Rome*.

Thus much for the Grammatical; come we now to the Prophetical property, use and signification of this word. And first, Observe: That the Word *Mirmah*, though it signifies in its common use, *Deceit*, in *genere*, yet the Scriptures use it not, but where Antichrist is foretold or spoken of; which argues the peculiar applica-  
tion



tion of that word to that purpose. Besides the Text, I have noted six places in this Book of the Proverbs, where Solomon useth this word, and they have all a peculiar application to the *Deceitful Witness*, *Antichrist*, as the Text hath. The like may be observed in the other Books, as *Psal.* 5. 6. *Thou shalt destroy them that speak leasing: the Lord shall destroy the bloody and deceitful man.* The Word is *Mirmah* or *Maromah*. And *Psal.* 10. 7. *His mouth is full of cursing, and deceit, and fraud.* The Word again is *Mirmah* or *Maromah*. And these places mean plainly of *Antichrist*. But where the place is not applicable to the deceit of *Antichrist*, there Deceit is not exprest by the Word *Mirmah*, but by *Remijah*, *toke*, or some other word.

But for the Prophetical use of this word, we have undeniable Authority in the Prophet *Isaiah*, in the 24<sup>th</sup>, 25<sup>th</sup>, and 26<sup>th</sup>, Chapters: In which the Prophet foretells the Judgement of God upon Rome, calling the Romans, chap. 24. 4. *The haughty people of the earth.* The Hebrew word is, *Meroun kam haärets*; that is, The *Maromah* people of the earth, or the People of *Maroum* or *Maromah*, *The Lord of Rome*: or it may be render'd, the *Maroum* of the people of the earth, that is, the *Roman Lord* of the people  
of

of the earth, or the Supreme Lord of the People of the earth. For we shewed that Maroum is the true Original writing, or pronounciation of the Word: And v. 21. *It shall come to pass, in that day, that the Lord shall punish the host of the High ones that are on high, and the Kings of of the earth upon the earth.* The Hebrew calls it *Zeba. bammaroum bammaroum*, that is, verbatim, *The host of the high One in the high One*; he will punish Maroum in Maroum, that is, the Lord of Rome in his own person; or, he will punish the high Lord of Rome in the high City of Rome, and all the Kings of the earth that join with him; and Chap. 26. 5. *He bringeth down them that dwell on high, the lofty City he layeth it low.* The Hebrew is, *Joshebe Maroum*, the inhabitants of Maroum, that is, the people of the Lord of Rome, or the people of the high or proud City of Rome. Then Maroum is a propheticall term for Antichrist, which I might shew in many more places; but I shall shew it agreeable to the style of Christ too and of his Apostles.

Maroum, as every Lexicon will shew ye, signifies him that exalts himself on high. Now this is the very distinctive term that Christ and S. Paul have used for Antichrist. Christ, Luk. 14. 11. *Whosoever exalteth himself, shall be abased;*  
 20 and

and he that humbleth himself, shall be exalted- Which, though it obviously be understood of every proud or humble man; yet is primarily to be understood of the Exaltation of Christ, because of his voluntary Humility: and of the destruction of Antichrist, because of his proud Usurpations. Paul following the style of Christ, speaks plainly of Antichrist, and calls him the Maroum, 2 Thess. 2. 4. *Who exalteth himself above all.* This is, the Maroum, *The Lord of Rome*, who has made himself Supreme, that is, Maroum, exalted over all.

What need we say more? We have said this to satisfy Criticks in Grammar and Style. But if any man be not satisfied with this; we have yet an undeniable Argument, that Maroum, *the Lord of Rome* is, The Antichrist: and that Maroum is his Name; Even the Argument of the Holy Ghost, Rev. 13. 18. *His Number is six hundred threescore and six.* We shall shew this so clearly, that no scruple can remain; and you shall see, that here is Wisdom, even the Wisdom of God, to preserve his Truth in a Word: and here is Understanding without error, to count the Number of the Beast. And that ye may know, how plain it is to be counted, I shall give first an Example of the like work.

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As it is foretold of Antichrist, that the Number of his Name shall be 666. so was it foretold of Jesus, that the Number of his Name should be 888. See we then how the Name of Jesus makes up that number of 888. and then if the Name *Maroum* make up in like manner the Number of 666. then our work is done. The Name of Jesus in the Greek tongue has six letters, *ι, η, σ, α, υ, ς*.

These six letters make the Number of 888, thus: *ι*, 10. *η*, 8. *σ*, 200. *α*, 70. *υ*, 400. *ς*, again, 200. These put together, make 888. 200, and 200, and 400, make 800. and 70, and 10, make 80. and the *η* 8.

Even so does this Name of *Maroum* make the Number of 666. For it contains originally, as we shewed ye, four letters, *M, R, V, M*. no more, and no less. Now in the Hebrew account, *M*. stands for forty, *R*. as the twentieth letter in Order, is twenty; See *Psal.* 119. 123. the twentieth part: there's sixty of our Number in the two first letters. *V*. is the sixth letter in the Alphabet, and makes the odd 6; and *M*. final, that is, *M*. as it is shapen in the end of a word, for so in the Hebrew it has a peculiar shape, stands alwayes for six hundred: So ye have the whole Number of the Beast 666.

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in the Name of *Maroum*; just as ye had 888. in the Name of Jesus. Thus you see the Prophecy of *John* fulfill'd concerning the Number of the Name of Antichrist; after the very example, as the Prophecy of the *Sybilla* was fulfilled concerning the Number of the Name of Jesus. In both you see the Wisdom of God, that can preserve the Truth, and foretell things to come in a single Name: and you see in both understanding given to men to count the Mysterious Numbers of Mysterious Persons; Christ the Great Witness of Truth, and Antichrist the great Witness of Deceit.



There remains a petty Scruple or two:  
 1. Why was not the Name of Antichrist to be number'd in Greek, as the Name of *Jesus*? The answer is easie. The Uniformity is better as it is. For as Christ an Hebrew, was number'd in Greek, so Antichrist a Roman, is number'd in Hebrew. If ye ask, why not an Hebrew in Hebrew; and a Roman in Roman? I answer, First, perhaps to prevent suspicion; lest if the Names had been number'd in their Mother-tongues, it might be taken for an Invention of their own Mother or Countrey. There is secondly, another good reason. Christ was sent to the Nations, to teach them the

Wisdom of God, therefore his Name was to be numbred in the language of the Wisdom of the Nations, which then was the Greek tongue: But now Antichrist is the great Witness and Lord of *Babylon*, spiritually so called; therefore his Name is number'd in the Babylonian Language; for as we said, *Maromah* in both ends, and *Maroum* too in the first Syllable, are Hebrew words in a Babylonian dialect. So all things are proper.

2. A Scruple may be made. Why is not Antichrists Name to be number'd an Individual Name; seeing the Name of Jesus is individual? I answer, There is but One Christ Individual; and therefore his Name must needs be individual. But Antichrists are many: but the greatest of Antichrists is the Lord of *Rome*, that *Lord of Rome which exalteth himself as Supreme above all*; and because there is but One at a time, though many at once may fight for it; the many, that succeed one another, are by succession made One, but cannot be One individual; so no individual name of Antichrist can be number'd, but a Specific Name. Now the most specific Name that can be thought on, is this of *Maroum*, or *Maromah*, or *Lord of Rome*; which is also to say, *Lord exalted*



altd over all; Or Lord supreme. Therefore, we  
 have rightly chosen this Name to number;  
 and we know we have chosen aright. For  
 as we know the Name of Christ by the  
 Number of 888. so we know the Name of  
 Antichrist by the revealed Number of 666.  
 Rest we then here, for I know not the least  
 scruple remaining. Yea, I know, whoever  
 shall seek another Name or Number of the  
 Beast, shall seek in vain. Nothing is here of  
 my own making. Neither Word nor Signifi-  
 cation, nor Letter, nor Number. The Word  
 of *Maroum* is of the Prophets. *Isa.* 24, 25, 26,  
*chapt.* The Signification of the Word, you  
 may see in *Buxtorfius*; and in every Hebrew  
 Lexicon. The Letters and the Number of the  
 Letters you have in every Hebrew Alphabet:  
 but most distinctly and prophetically in *Psal.*  
 119. My work was onely this, to understand  
 what I read, and so to collect it as to give you  
 the understanding. I doubt not but more time  
 will give both you and me more understanding.  
 But God gave me this, and I hope will give  
 as much more as is good for me: and this is  
 enough for this time of this matter. Let the  
 Text be read thus: *The Witnesses of Truth de-*  
*livereth souls: But Maroum, The Lord of Rome*  

D 2
speaketh

*speaketh lies.* Then a word or two to that *Epi-*  
*thet, Speaketh lies.*

The Lord of *Rome* speaketh Lies two wayes;  
By Himself, and by his Emissaries. First, The  
Lord of *Rome* speaketh Lies by himself. We  
shall not undertake to give ye the Number of  
his Lies, as we gave ye the Number of his  
Name; for we might better give the Number  
of the Starres, or of the Sand of the Ocean-  
shore. But, as the Starres are reduced to Classes,  
so shall we reduce the Lies of the Lord of  
*Rome* to three Classes; that is, of Doctrine, of  
Discipline, and of Manners.

The first and fundamental Lye of the Do-  
ctrine of *Maromah* is, That he has asserted him-  
self *Infallible*, and that he cannot erre when he  
speaks in his *Chair*. This is the Mother of  
Lyes, and he the Father. And with this fa-  
mous *Infallibility* he hath begot an innumerable  
Issue of Lies, and hath put them out to be  
espoused by all Nations; and many Nations  
have been deceiv'd with them these many  
Ages: But thanks be to God and to our Wit-  
ness of Truth, Jesus Christ; for he by his Go-  
spel has discover'd these lyes unto us, and has  
deliver'd our Souls from this Witness of De-  
ceit. Our Witnesses of Truth, which the Lord  
hath

hath raised up from time to time in the Reformed Churches, have confounded *Maromah* in thousands of Controversies. We at Present deny his Assertion of Infallibility, and that not from our own mouth, but from the Mouth of the Holy Ghost, who speaking by *Solomon*, hath said unto us, *Maromah, The Lord of Rome speaketh lies: Ergo, is not Infallible.*

2. The Great and Fundamental Lye of his Discipline is this, That he is the Vicar and Substitute of Christ, The Supreme Lord over the Christian World, exalted by Christ over Kings and Princes, and over all that is called God on Earth. With this his Lye he has got the Crowns of Kings and Emperours into his hand, and has brought Kings and Emperours under his feet, and disposeth of them and of their Kingdoms as he pleaseth, giveth the Life of Kings into the hands of Murderers, and the Murderers of Kings are his Martyrs; Massacres of Nations are his Holy Leagues, and the most hellish Plots are the most meritorious Works of his best beloved Sons and Subjects. But Now this Lye is laid open to the World. *Maromah* is proved to be the Deceitful Witness directly opposite to the Witness of Truth which is Christ, and therefore  
the

the Antichrist, and not the Vicar of Christ. Yea, his own mouth betrayes him; for he professedly exalts himself above all on Earth; Therefore he's the *Maroun*, whose Number is 666. And of him it is written, *Maromah speaketh lies.*

3. The Great and fundamental Lye of his Manners is this, that he styles himself, *The most Holy*, and *The most Humble* too, even *The Servant of the Servants of God*. But certainly he's the most unholy and the most proud; the most destructive and the most abominable evil among men; and therefore termed by the Holy Ghost, not a Man but a Beast. And the Bishops of *Rome*, since they were *Marouns*, that is, since they usurp'd Supremacy, have been the most cruel, bloody, most filthy and abominable Beasts in Nature; that the name of Beast was never so agreeable to any thing on Earth, as to the Popes of *Rome*.

*Gregory* the Great was the first who took that Title of *The Servant of the Servants of God*: not in a spirit of Humility, but of the greatest Pride and Envy. For, the Emperour preferring *John Jejunator* Patriarch of *Constantinople* before *Gregory*, and giving *John* the title of *Universal Bishop*: *Gregory* oppenly opposing *Johns* Supre-

Supremacy, took it upon himself the best way he could, by the equivocal Title of *Servant of the Servants of God*. In the mean time neglecting no Stratagems to promote his Supreme Authority. For which sole end, he sent his Agents, *Austin* and the other Monks into *England*, to lay the foundation of his Usurpations there. So that of a truth *Gregory* was the First *Maroum*, at least in plot and design: but his Successour *Boniface* the third, was an open and profest One, who obtain'd of *Phocas* Emperour the Title of *Supreme Bishop and Lord of the Church*. And the Usurpation had such success, that *Boniface* the Eighth, in solemn Jubilee, Attired one day in *Pontificalibus*, another in *Imperialibus*, with two Swords before him, made Proclamation that he was Supreme Lord and Emperour of the Whole World, and Accursed all the Kings of the Earth that subjected not their Kingdoms to him.

So egregious is that Lye of the Title of *Most Holy*, and of *the Servant of the Servants of God*, that since the time of that most ambitious Hypocrite *Gregory* the Great, there has not reign'd One Pope but what has been a monstrous Beast in Manners; All monstrous in Pride, Covetousness, Rebellion, Deceit, Usurpation

pation and Impostures: And Most, profest Atheists, Whoremongers, Sodomites, Simoniacs, Blood-shedders, Incendiaries, so unwearyed in plotting and raising Warres among Christian Kings and Princes, murdering the Fathers by the Sons, and Brother by Brother, Sovereigns by Subjects, and one Neighbouring Prince by another; that we read in History more Christian and Royal Blood shed by the Popes of *Rome*, than ever was shed by all the Enemies of the Church of God, since God had a Church on earth. While then the Pope acts thus most bloodily and most beastly, and yet calls himself *Most Holy*: We answer from the Holy Ghost; *Maromah; The Lord of Rome speaketh lies.*

• Lastly, He lyeth by his Emissaries. For these are taught and teach; That to Lye and Equivocate is their Duty, when it serves their Masters turn. Therefore they Equivocate in their Names, and Habits, and Professions, changing them every day, and often in a day, as the weather of their Affairs changeth. They equivocate in their Doctrines, resolving their Cases and Controversies, as may serve to engage all manner of Profelytes. They Equivocate at the Barr of Justice, holding Murders and



and Massacres to be just, and no Oaths so lawful as such as serve to conceal their Plots. They Equivocate on their private death-beds, and give up their Ghost with Oaths of Equivocation; as is certain of *Tresham's Case* in King *James* his time, acknowledg'd by *Garnet* himself. What wonder then if they dye on the Gallows with Oaths of Equivocation! We are sure the Murderers of Sir *Edmundbury Godfrey* dyed with Lyes, or (which is the most deceitful kind of lyes) with Equivocation and horrid Execration denying that bloody Fact. We are sure they dyed Lying. What wonder if the Plotters dyed in a lying or equivocating Denyal of the Plot. We are sure *Ireland* dyed Lying; why not the Rest! especially *Gawen*, who in his last words tells ye of *Material Prolocution*, a new and fine way of Deceit; when a Jesuit may speak what words he will; but means nothing but the sound of the words, but leaves the hearer to give what signification he will, and to deceive himself if he will. *Si vult decipi, decipiatur.* I think it necessary, says the Jesuit, to speak these words, but I mean no such thing. Thus the Life and Death of an Emissary of Rome, is Lying, Equivocation, or, as the Martyrs of lyes have taught us, *Material*

*rial Prolocution.* As Christ is the great Author of Truth, and came to bear witness to the Truth, and to save all by the Truth: Even so it is apparent, that the Lord of Rome walks in direct Opposition to Christ; is the great Author of Deceit, and by all methods of Lying, seeks to deceive all. Therefore the Lord of Rome is the Antichrist. And of him in opposition to the Christ, So'mon prophesied: *A true Witness delivereth Souls, but Maromah, the Lord of Rome speaketh Lies.*

Let us pray.

**O** God, who hast laid up great treasures of Wisdom in the Scriptures of thy holy Prophets, and revealest them in due season to those that seek the Truth in love; [So by the Books of Jeremy thou gavest Daniel understanding to count the Number of the years of the time of thy Mercy to Jerusalem: and now by the Books of thy Prophets Solomon and Isai-ah, thou hast given us the understanding  
to

to count the Number of the Name of the Witness of Deceit, who deceiveth the Nations : ] We bless, and praise, and magnifie thy Name, and beseech thee for thy Names sake, let not the Miracles of thy Mercy be lost upon us, and continue graciously still to preserve us, our King and Nations, from the Plots and Deceits of the Wicked : that thy Name may be great, that thy Gospel may prevail, in this, and all the Kingdoms of the Earth, by the Merits of the Great Witness of Truth, JESUS CHRIST. Amen.

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FINIS.

[ 22 ]

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**M** *Irmah, Or, The Deceitful Witness: A Prophecy of Solomon, now first and seasonably discovered; wherein the Deceitful Witnesses of Rome are made manifest to all; And our Protestant Witnesses are Justified, Praised and Defended; chiefly the late happy Discoverers of the Romish Plots and Deceits. Being a Sermon Preached Novemb. 5. on Prov. 14. 25. By William Ramfay Lecturer in Isleworth, and Chaplain to the Right Honourable Thomas Earl of Ossory. Sold by Benjamin Billingsley at the Printing-Press within the Southwest Piazza of the Royal Exchange.*

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FINIS

**MARDOM:**  
THE  
DESTRUCTION  
OF THE  
LORD of ROME.  
AND OF  
ALL ROMISH KINGS and POWERS,  
And of the whole  
ROMAN CHURCH:  
And the Glorious State of the  
**Protestant Church,**

According to the certain Prophecies of God : That the time of  
the Accomplishment of those Prophecies is now come.

A DISCOURSE of necessary Use to all manner of Persons, Ec-  
clesiastical or Civil.

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Being a SERMON Preacht in *Istleworth Church, Decemb. 7.*  
1679. By *WILLIAM RAMSAY, B.D.* Lecturer in *Istleworth*,  
Chaplain to the Right Honorable *Thomas Lord Butler Earl of Ossory.*

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*Iſa. 25. 9. It ſhall be ſaid in that day, Lo, this is our God, we have waited  
for him, and he will ſave us, &c.*

---

LONDON,

Printed by *J. A.* for *Benj. Billingsley* at the Printing-Prefs within the  
South-weſt *Piazza* of the *Royal Exchange* in *Cornhill*, 1680.

MARK

THE

DESTRUCTION

OF THE

LORD of ROME

AND OF

All Roman Kings and Powers

And of the whole

ROMAN CHURCH

And the Glorious State of the

Protestant Church

According to the certain Prophecies of God: That the time of  
the Accomplishment of those Prophecies is now come.

A DISCOURSE of necessity: To all manner of Persons: Ho-  
ly and of Civil.

Being a SERMON Preach'd in the New Church, December 7.  
1650. By WILLIAM AINSWORTH, B.D. Lecturer in the same  
Church to the Right Honourable Lord Brouncker.

For as it is said in this day, So this is our God, we have waited  
for him, and he will save us, &c.

LONDON

Printed by W. A. at the Printing Press under the  
Church of St. Dunstons in London, 1650.



TO

The Beloved Church of CHRIST,  
called *Protestant* in respect to her Cruel  
Enemy, the *Roman*, the Church of *Antichrist*:  
To every faithful PROTESTANT,  
Assurance of Peace and Salvation from the Spirit  
of our Lord JESUS CHRIST.

Dearly Beloved,

WE but bring into your remembrance the things which have been written of old for your comfort, and for the establishment of your hope and patience. For the Prophets minister'd not unto themselves, but unto you, the things which we report unto you. For we give ye to know from the sure Word of no private, but of the Catholick Prophecy of God; that the time is now fulfilled of which all the Prophets have spoken, that God shall deliver his Church from the fear of all her Enemies. The Man of sin is now fully Revealed, and the Lord has

The Epistle Dedicatory.

stretcht forth his hand to destroy the Lord of Rome, and All the Kings of the Earth that joyn with him. Every thing that opposeth it self against Christ shall be destroyed; and the face of the Covering cast over all people, and the Vail that is spread over all Nations shall be quite taken away. All Prophecies and Mysteries shall be unlockt; all Difficulties of Scripture shall be laid plain, Controversie shall be no more, Gentile and Jew shall unite in Christ; All Nations shall bring their Glory into the New Jerusalem. The Lord will fulfill what he promised by his servant Zephaniah; I will turn to the People a Pure Language, that they may all call upon the Name of the Lord, to serve him with one consent. Beloved, search the Scriptures daily whether these things be so or not. This is the earnest request of

Your Fellow-Servant, and the unworthiest  
of the Servants of Jesus Christ,  
W. Ramsay.

# A S E R M O N

PREACHED Decemb. 7. 1679.

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ISAIAH XXIV. 21.

*It shall come to pass in that day, that the Lord shall punish the Host of the High Ones that are on high, and the Kings of the Earth on the Earth.*

**T**HE Apostle Peter, 2 Ep. 1. 19. tells us, That the Word of Prophecy is a sure word, yea *βεβαιωτερος*, more sure than a Voice from Heaven. He prefers it before that Voice from Heaven which he heard with Christ in the Holy Mount. Therefore he exhorts us to take heed to, to attend heedfully, to the Word of Prophecy, not as to an obscure thing (as it is commonly represented, and as it is indeed to all from whom the Vail of God is not removed) but

but he bids us attend to the Word of Prophecy, *as unto a Light that shineth in a dark place*; and to attend so long, *untill the day dawn, and the day-star arise in our hearts*; that is, till our Night of Darknes and Ignorance be turn'd to a Fair Day of Revelation of the Truth. Wherefore, D. B. we do nothing but our Duty, while Our selves attend most earnestly, and with all Instancy commend to your attention this present Word of Prophecy, which you shall perceive indeed (if God please to withdraw the Vail) to be no small Light shining in a dark place. But

First, We must know, as the Apostle tells us in the same place, *that no Prophecy of the Scripture is of any private Interpretation*. Which we must not take in the Romish sence, that No private man, though a Minister of the Word, ought to interpret, but what the Church in their sence has already, or shall hereafter interpret: by which deceit they have for many Ages tyed the Tongues of the Teachers of the Church, and forced them to interpret false and ridiculous Interpretations, whatsoever serv'd the turn of Antichrist, of which I could give a thousand instances: and they have fastened the Vail of the Prophecies to a prodigious thickness of darkness, through which Our Blessed Reformers  
 ... could

could not break but by a singular force of the Spirit of God assisting them. God forbid then we should deny to the Minister of the Word, the Gift of Interpretation of the Prophecies of God; or that we should bind the Interpreter more than the Word it self binds him. This then we say, and thus the Word it self binds us.

No Prophecy of the Scripture is of any private Interpretation; that is, as the Apostle immediately explains it, *No Prophecy of the Scripture is by the will of Man, but of God, by the Holy Ghost*: So the Interpretation of the Prophecy must not be *by the Will of man, but of God, by the Holy Ghost*. Our Interpretation must not be ours; even as Jesus said, *My doctrine is not mine, but his that sent me. I speak not of my self*. Nor must the Interpreter of the Word of God interpret of himself; he must have his Interpretation of God, as the Word which he interprets is of God. And that's the plain signification of the Original word, which is render'd *Private Interpretation*, *ἰδίᾳ ἐπιλυσίς*, that is, *a mans own impulse*, or his own arbitrary explication. No Prophecy of the Scripture is to be arbitrarily interpreted. Here riseth the great question, How shall the Interpreter of a Prophecy of Scripture shew his  
In-

Interpretation not to be arbitrary, not of himself, but of God? If we clear not the difficulty of this question, we can never clear the authority of our Interpretation. But this being done, our work is best part done. And this we will do, if God permit, in a few words.

The Interpreter of a Prophecy of Scripture may shew his Interpretation to be of God, and not of himself, three wayes. 1. If he clear it from the Context. 2. If he clear it by Conference with other Divine Scriptures. 3. If he clear the Text by it self. All these three means of Interpretation are not of man, but of God. For the Text, the Context, and the other Divine Scriptures, are of God. If the Text be clear of it self, as it is translated, or as it is in the Original, then it is so of God; for the Original is of God. If the Text may be clear'd by the Context, that clearness is of God; for the Context is of God. If the Text may be clear'd by Conference with the other Divine Scriptures, that Clearness too is of God: for the other Divine Scriptures are of God. He that interprets any prophecy of Scripture, and clears it One or all these wayes, performs the good Office of an Interpreter; speaks not of himself, but of God: and his Interpretation is to be receiv'd,



ceiv'd, not as his own, nor as of Man, but as of God. And he that rejects an Interpretation thus clear'd, by the Text, by the Context, or by Conference with other Scriptures, rejects the Word of God, whatever Man the Interpreter be, or whatever Authority of man may stand against him. Wherefore, D. B. having taken a great Prophecy of Scripture in hand, my Interpretation of it shall not be mine, it shall not be *ἰδία ἐπίλυσις*, that *private Interpretation* which the Apostle condemns; it shall not be from the Impulse of mine own Spirit; it shall not proceed from, or depend on any Argument of Man, but it shall proceed from the Light of God; it shall be his Word and not mine; and that not One, but all the three wayes mention'd: 1. By the Context. 2. By Conference with other Scriptures. 3. By the Contents of the Text it self. But first I shall give ye the Interpretation it self: and then these proofs in Order as propounded.

Our English Translation renders the Text in these words. *It shall come to pass in that day, that the Lord shall punish the Host of the high Ones, that are on high, &c.* 'Tis certain the Original word is of the singular number, *Hammaroun banmaroun*; that is, *The High one in the high place.*

B

And

And so the most accurate and the most generally approved Translations have render'd it; Namely, *Xantes Pagninus*, *Arias Montanus*, *Sebastianus Munster*, *Sebastianus Castalio*, *Leo Tigrinus*, *Junius* and *Tremellius*, and the whole torrent of Reform'd Interpreters. How the Plural Number got into our Translation, I shall not examine; but I am sure No man can reprove this, if we render the Words thus: *It shall come to pass in that day, that the Lord shall punish the Host of the high One in the high place, and the Kings of the Earth on the Earth.*

Then Our Interpretation of the Prophecy of this Scripture is this: That *high One in the high place*, is, *The Lord of Rome in the City of Rome*; and those *Kings of the Earth on the Earth*, are those Kings which joyn with the Lord of Rome, and shall be destroyed with him. Then this is the Prophecy of the Text. *It shall come to pass in that day, that the Lord shall punish the Host of the Lord of Rome in Rome, and with him the Kings of the Earth that joyn with him, even these shall the Lord punish in their own Land.* This is the Interpretation of the Prophecy; which, though in the matter of it, it has no difficulty, yet we shall clear it the three wayes propounded; From the Context, from other Scriptures, from

from the Text it self; whence shall appear, that as the Prophecy, so the Interpretation, is not ours; but of God, and as such to be receiv'd of all.

1. The Context is either *Immediate* or *Remote*. The *immediate* Context is that which precedes or follows, and treats of the same matter with the Text without interruption of the matter. And this is a large Camp of demonstration of this Prophecy, from the beginning of this 24<sup>th</sup> Chapter to the end of the 26<sup>th</sup>. for in these three Chapters the Prophet's literal and principal scope is to foreshew and describe the destruction of *Rome*, and of the Lord of *Rome*, and of the Kings of the Earth that joyn with him; as we shall shew when we shall have consider'd first the *Remote Context*, which is whatsoever precedes or follows the *immediate Context*; so that the whole Book of *Isaiah* will confirm the truth of this Interpretation. To be brief and plain: The whole Book of *Isaiah* is divided into four parts. The first consists of Twelve Chapters, and describes the then present estate of the Jewish Church, and excites the Church to Repentance and to Piety by the general Arguments of Gods Judgements and Mercies, past, present, and to come. The second

part consists of eleven Chapters, and describes and foretells the punishments of the enemies of the Church, of *Babylon*, *Affyria*, *Moab*, *Egypt* and the rest, which are types of *Rome*, and of its adherent Nations; for we know that *Rome* is spiritually *Babylon*, and is so called by the Prophet of Jesus, *John*; who foretells the destruction of *Rome* in the very words of *Isaiah*, 21. 9. *Babylon is fallen, is fallen*. Then the second part of *Isaiah* foretells, at least secondarily and in Type, the Destruction of *Rome* and its Adherents. But the third part, which contains three Chapters, the 24<sup>th</sup>, 25, 26. literally and primarily describes and foretells the destruction of *Rome*, as we shall shew: Only we note first the 4<sup>th</sup> part, which consists in forty Chapters; in which the Prophet confirms his Prophecy of the Destruction of the Enemies of the Church, chiefly of *Rome*, signified by *Babylon*, and of the Lord of *Rome*, signified by *Sennacherib*, that *Leviathan*, that crooked and piercing Serpent, that Dragon of the Sea, mention'd *Isa.* 27. 1. The rest of those forty Chapters the Prophet spends in the description of the excellency of the *New Jerusalem*, that is, of the Church of Christ after the Destruction of *Rome*, and of the Romish Powers. Other Prophecies are inserted, as of the

the Birth and Passion of Christ. But this in fine appears, that the Destruction of Rome, and of all other Enemies of the Church, is a principal, if not an adequate object of the whole Book of *Isaiah*: But that it is the primary and direct Object of the third part, that is, the 24<sup>th</sup>, 25, and 26 Chapters, I shall briefly shew: First, From Consent of Interpreters, who agree that the twenty fifth and the twenty sixth Chapters are Songs of Praise for the destruction of Rome. The Reform'd Writers are unanimous in this. *Piscator* upon the second Verse of the twenty fifth Chapter, says; *Hic in specie narratur eversio Urbis Romæ*. That is, This Chapter is a specificall Narrative of the Destruction of Rome; for indeed the whole Text of these three Chapters is so proper to the City of Rome, that the Letter cannot with any colour be made to agree to the destruction of any other City, as we shall presently shew. Only observe we first, that the 25<sup>th</sup> and 26 Chapters are as a Canticle or Song of Praise which the Prophet immediately breaks into, upon his Prophecy given in the 24<sup>th</sup> Chapter, and therefore the Subject of that Prophecy in the 24<sup>th</sup> Chapter must needs be the Subject of these Songs of praise in the 25 and 26 Chapters, and that

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is, the Destruction of *Rome* and of its Powers; just as *S. John*, *Rev.* 18. foretells the same thing with *Isaiah* here, the fall of *Babylon*, that is, of *Rome*; and immediately in the 19<sup>th</sup> Chap. he breaks out into an *Hallelujah*, into a Song of praise.

But further we prove our purpose from the evident Context of the 24<sup>th</sup> Chap. which is the most immediate Context to our Text. First, With Consent of all Interpreters, this Chapter cannot be understood of the Literal *Babylon*; for v. 2. it is said, *It shall be as with the People, so with the Priest, &c.* This then must be understood of some Priestly place, and not of *Babylon*. Again, v. 5. it is said, *They have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant.* Now the Literal *Babylon* never receiv'd a Law, or an Ordinance, or a Covenant to break or change. On the other side, This Chapter cannot be understood of the destruction of *Judah* or *Jerusalem*; for v. 4. they are called *the haughty people of the earth, Merouham, the lofty, the Maroum People*; a title not so agreeable to *Jerusalem*; And v. 10. it's term'd, *a City of Confusion*, a term most proper to some *Babylon*; And v. 13. it's said to be, *In the midst of the land among the people*; the Original is, beke-



*bekereb haarets, betôke habammim*, that is, in the midst of the earth, in the midst of the peoples, that is, in the midst of the Christian Nations. For the Jews are called *baham*, the People; the Gentiles *bagojim*, the Nations; but the Christians are called *habammim*, the Peoples. And this is a proper title of Rome, which is in the midst of the Christian Nations: And v. 15. for the destruction of this City it is said, *Glorifie God in the Isles of the Sea*, which cannot be understood of the destruction of Jerusalem: And v. 16. it is said, *From the uttermost parts of the earth have we heard Songs*; which cannot be for the destruction of Jerusalem. And v. 16. it is said, *My leanness, my leanness*; which in the Hebrew is, *My secret to my self, my secret to my self*; which cannot be interpreted of the destruction of Jerusalem to come; for that was not reserv'd by the Prophet as a Secret; but the Prophecy of Antichrist, and of Rome his Seat, and of the Destruction of both; this was a double Secret reserv'd by the Prophet, and recorded in our Text: and Rome is called *Mystery Babylon*, Rev. 17. 5. Also the People to be destroyed are in the same 16<sup>th</sup> Vers. said to be *treacherous dealers that dealt very treacherously*, which we know to be most proper to the Romans in respect to the whole

whole Earth: Also v. 20. of the City to be destroyed is said, *it shall not rise again*; The same of *Rome*, Rev. 18. 21. But the quite contrary is foretold of *Jerusalem* by the same Prophet, in the very end of this Chapter. Also in the twenty first Verse, our Text, the City to be destroyed is called, *The high place*, and the Lord of it is called the *High One in the high place*, and the *Kings of the Earth* are joyn'd with him; which cannot be understood of *Jerusalem*. Therefore in fine, this Chapter cannot be understood of the Destruction of *Jerusalem*; nor, as we shewed, of the *Literal Babylon*; but all these things are properly understood of *Rome*, the *spiritual Babylon*: for there are the Priests and the haughty people of the Earth, who have transgressed the Laws of Nature, and of the Gospel, who have changed the Ordinance of Jesus Christ, who have broken the Eternal Covenant of his free Love and Grace. *Rome* is certainly the City of Confusion, the *Spiritual Babylon*; which stands in the midst of the Christian Nations: And at her destruction, this Isle and all the Isles of the Sea will rejoyce: and this is the Mystery, the Secret of the Prophet. There are the Treacherous dealers that deal very treacherously; there is the *Hammagroum bami*  
marouni,

maroum, the *high One on high*, the Supreme Lord of the Earth, to whom are subjected the Kings of the Earth, who needs must fall at his fall; and then shall the *New Jerusalem* appear, then shall the Church of Christ be glorious. And thus much of the Immediate Context of these three Chapters, which evidently demonstrate that the Text must be understood Literally and primarily of the Destruction of *Rome*, and of the High One therein, and of all the Kings of the Earth that joyn with him.

2. The same thing is demonstrable by Conference of other Scriptures, of all other Scriptures that speak of Antichrist, the chief whereof, and the *Instar omnium*, is the *Revelation* of *S. John*; whose whole Book is Parallel with the Book of *Isaiah*; so parallel, chiefly in things concerning the Antichrist, and the Destruction of *Rome*, that he who compares them accurately, will to astonishment discern One and the same Spirit in both, as the face of a Man is like it self in the truest reflexive Glas; which we shall briefly shew both in whole and in part. For first, as *Isaiah* in the first part of his Book, that is, in the first twelve Chapters, describes the then present state of the Jewish Church; and excites the Church to Repentance and

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Piety,

Piety, by the General Arguments of the Judgments and Mercies of God, past, present and to come : Even so *S. John* in the first part of his Book, that is, in the first five Chapters, describes the then present state of the Christian Church, by the several Characters of the Seven Churches, which make up the entire Character of the Universal Church then Militant, and excites the Churches of Christ to Repentance and Piety by general Threats and Promises, as *Isaiah* did. Secondly, As *Isaiah* in the second part of his Book, in eleven Chapters, describes and foretells the punishment and destruction of the Enemies of the Jewish Church : So *S. John*, in the second part of his Book, in seven Chapters, describes and foretells the punishment of the Enemies of the Christian Church, by the opening of seven Seals, and by the sounding of seven Trumpets, and by seven Thunders, &c. Thirdly, As *Isaiah* in the third part of his Book, in the 24<sup>th</sup>, 25, and 26. Chapters, describes and foretells the Destruction of *Rome*, and of the Lord thereof, and gives him the very Name of the *Antichrist*, as we shall shew in the Text : So *S. John* in the third part of his Book, gives us the Number of that Name, 666 ; and describes the destruction of *Rome* and of the Lord thereof,

of, in the 13, 14, 15, 16, 17, 18, Chapters. Lastly, As *Isaiah* in the fourth and last part of his Book, confirms the things before, and describes the Joy, and the Excellency of the *New Jerusalem*, that is, of the Church of Christ after the destruction of Antichrist: Even so *S. John* spends the last part of his Book in the same Subject, in the Contemplation of the *New Jerusalem*, Chapters 19, 20, 21, 22. The Parallel of the two Books is so notorious, that he, who reads and compares them, cannot miss to observe and admire it. Yea the very terms of both Books, chiefly concerning *Rome* and the Antichrist, are almost materially Identical. As *Isa.* 21. 9. *Babylon is fallen, is fallen.* *Rev.* 14. 8. &c. 18. 2. *Babylon is fallen, is fallen.* *Isa.* 34. 4. *The Heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf, &c.* *Rev.* 6. 14. *The Heaven departed as a scroll, when it is rolled together. The Stars of Heaven fell unto the earth, even as a Fig-tree casteth her untimely Figs, &c.* *Isa.* 47. 7. *Thou saidst, I shall be a Lady for ever: I shall not sit as a Widow, neither shall I know the loss of Children.* Oh how aptly does *S. John* speak the same words of *Rome*! *Rev.* 18. 7. *She saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow.* *Isa.* 47. 9. *These two things shalt*

come to thee in a moment, in one day : the loss of children and Widow-hood : they shall come upon thee in perfection, &c. The same says S. John, Rev. 18. 8. Her plagues shall come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire. Isa. 48. 20. Go ye forth of Babylon, flee ye from the Chaldeans, &c. Rev. 18. 4. Come ye out of her, my people, that ye be not partakers, &c. Isa. 63. 3. I have trodden the Wine-press alone. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my raiment. Even so says S. John, Rev. 19. 13. He was clothed with a vesture dyt in blood, and he treadeth the Wine-press of the fierceness and Wrath of Almighty God. And Isa. 65. 17. after the destruction of Rome and of all Romish Powers, Behold, says God, I create New Heavens, and a New Earth, and the former shall not be remembred, and the voyce of weeping shall be no more. So Rev. 21. 4. after the destruction of the Beast and of his Seat, God shall wipe away all tears ; for the former things are passed away : and he that sate upon the Throne said, Behold, I make all things new. Time would not serve to mention the manifest parallels and equivalent places and expressions of John and Isaiah concerning Rome and Antichrist. Whoever will take pains to compare the Books exactly



actly, he will easily discover them to be two  
joynt Luminaries of the Church, shewing her  
future state, shining equally, the One in the  
One end of Heaven, the Other in the Other,  
both pointing out with direct Indigitations the  
destruction of Rome, and of all the Enemies of  
the Church. But come we now to the

Third Evidence of our Interpretation, which lyes in the Text it self. Which we  
shall clear three wayes, all the wayes desirable,  
that nothing be wanting to the plerophoria, to  
the full Assurance of every understanding.

1. From the common and obvious Literal Signi-  
fication of the words. 2. From the more  
acute, Etymological and Accurate Force of the  
same words. 3. From the Propheatical use and  
Divine Institution of them: and

First, The Literal and common Signification  
of the words, is that which we mention'd in the  
beginning. It shall come to pass in that day, the  
Lord shall punish the Host of the high One in the  
high place, and the Kings of the Earth upon the  
Earth. So the most generally receiv'd Transla-  
tions render it, which we nam'd before: and  
the Hebrew words, *Hammaroum bammaroum*, are  
obviously of that signification, as may be seen  
in every Lexicon. *Maroum* being a derivative  
from

from the Verb *Raum*, which signifies to be high, or to exalt himself in the highest degree, or to be exalted above all. *Maroum* also in vulgar acceptation signifies a place most eminently high. Wherefore the Word *Maroum* in its Ordinary signification is proper to God, or to the Seat of God; God properly and only is *Hammaroum hammaroum*, The high One on high, or the High One that dwells in the Highest, that is, in Heaven. And so God, expressing his proper height of Excellency, speaks himself, *Isa. 57. 15*. Thus saith the high and lofty One, I dwell in the high place. The Hebrew words are *Ram* and *Maroum*. Wherefore, this Name in the Text, *Maroum hammaroum*, The high One on high, is most proper to God; and is no where given to any other in the Scripture, but to the Antichrist here in the Text. And this Name was never usurp'd by any Man, but by the Lord of Rome, who calls himself *Maroum*, the Highest; when he calls himself Supreme. And calls himself *Hammaroum hammaroum*, The high One in the high place, that is, in Heaven, that is, in the Church. Yea, he exalts himself as Supreme, both in the Church Universal of God, and in the State of the Whole World; that is, both in Heaven and in Earth. Whence follows evidently, that this term,

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in the Text, of the *High One on high*, cannot be attributed to any Power or King on the Earth, much less of *Jerusalem*; but in its ordinary signification must of necessity be understood of the Lord of Rome, not Temporal, but both Temporal and Spiritual, which is that proud and high thing which we call the Pope. He is the *Maroum bammarmoum*, the *high One on high*, literally and determinately here mention'd by the Holy Ghost, and as we shall shew, express'd by his most proper Name.

Secondly, The more acute, etymological, and accurate force of the Word confirms this Interpretation: *Maroum* being a Compound of *Mar* and *Roum*. *Roum* being a proper Hebrew word for the City of Rome, and *Mar* signifying a Lord, both as it is used to this day by the Rabbies, as *Buxtorfius* doth witness in his Lexicon; and also by the Prophets, as *Dan. 2. 47. Mare-Malechin, A Lord of Kings*: and by the Apostles too; as *1 Cor. 16. 22. Maranatha, The Lord cometh*: Even so, *Maroum*, the Lord of Rome. If any one except against this, because of the distance of the Roman and Hebrew Languages; I answer, First, That both the Latine and Greek Tongues are Originally from the Hebrew, as *Arpetius* has proved: Besides,

sides, no Language, nor a word of any Language was ever distant or remote from the Holy Ghost, whose words and writings we now have in hand; and to whose wisdom and liberty we cannot set bounds; but that he may couch his prophecies in what terms he please. And certainly, this term of *Maroum* is most convenient, and of a wonderful force to effect the purpose of God thereby, which is, to reveal in due season, the *Antichrist*, and that the *Lord of Rome* is he, and that *Maroum* is his Name. For, and yd  
 Thirdly, We shall discover a wonderful Prophetical use, and a Divine Institution of this Name. Which will immediately appear, if ye compare with wisdom and understanding this Text and this Word with the Revelation of S. John, 13. 18. Here is Wisdom, says S. John. Let him that hath understanding count the Number of the Beast: For it is the Number of a Man, and his Number is six hundred, sixty and six.

That this Text of *Isaiah* is meant of the Lord of Rome, that the Destruction of him and of Rome, and of the Kings on Earth joyning with him, is here foretold, I think we have shewn all the wayes desirable, from the Context, both Immediate and Remote, even from the Context of the whole Book of *Isaiah*. Also from  
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Conference with other Scriptures, even of the Whole Book of the *Revelation* of S. *John*, which certainly is very sufficient to our Purpose: yea, we have shewn the same Truth from the plain and ordinary use and signification of the Word *Maroun*; also from the more acute and Etymological force of the Word. No man can require of man a fuller and fairer Interpretation of any word in Scripture. Yet behold with astonishment and praise the Wisdom of God in the Institution of this Word, even of this Word *Maroun*.

For God has set his Mark upon this Word, which no man can remove. That God did design to set a Mark upon the Name of Antichrist, the Great Antichrist, the destroying Beast of the Vineyard, that God did determine such a Mark, S. *John* tells us; and tells us, that that Mark is a Number; and gives that determinate Number 666. and bids him *that hath understanding count the Number*. But no man yet could count the Number, because no man yet ever found the Name. Many have made Names which make up the Number, and that is easie to do. But the Name being of their own Creation, or of their own Application, their account of the Number could be of no Authority. But, B.

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He that gave *Daniel* the understanding of the Book of *Jeremy*, has been pleased (for his pleasure is the Only cause) to give to the Church likewise the understanding of the Book of *Isaiab*, and of the Text which you have heard this day; and there we have the Name of the Beast, even *Maroum*, the Lord of *Rome*. The Name is certainly of Gods Institution, communicated to *Isaiab* by the Spirit of God: Likewise the Application of that Name, of *Maroum*, to the Lord of *Rome*; that Application is not of us, or of any man, but of God. Which appears evidently from the Text, from the Context, Remote and Immediate, and from full Conference with the other Scriptures. If then the Number of the Name, clearly given us by *S. John*, and appointed of God as proper to the Name of the *Antichrist*, if the Characteristical Number of 666. be found fairly and adequately in this Name: Then certainly this is the Name marked of God; and the understanding and Interpretation of it is of God. And so it is, and you shall see and say it is so. Only I must first set an Example of such a work.

It was foretold by the *Sybilla*, That the Number of the Name of the *Messias* should be 888. Now the Name of the *Messias* was *Iesus*, in the



Greek containing these six letters, I, η, σ, ρ, υ, ς, which contain the Number of 888, thus. I, 10. η, 8. σ, 200. ρ, 70. υ, 400. ς, 200. These join'd, make 888. If after this Example, the Name in the Text, which we find to be proper to the Lord of *Rome*, contains the Number assign'd by S. John, 666, then the work is done. The Name is *Maroum*, a Hebrew word, and in the pure Hebrew Original writing consists of these four Letters, *Mem*, *Resh*, *Vau*, *Mem*. Neither more nor less. These Letters make up the Number of 666, thus. *Mem* is forty; *Resh*, twenty; that's sixty. *Vau* is six. *Mem* final, that is, as it is shaped in the end of a word (for so it has a peculiar shape) is always six hundred. So the Number is adequate with the Name, Six hundred sixty six: After the same manner as 888. was adequate with the Name of Jesus. Now for the Truths sake, I must take the liberty to declare this: That,

This Interpretation of the Prophecy of *Isaiah* in the Text, as to the application of it to the Lord of *Rome*, the asserting of him the Name of *Maroum*, the asserting that Name to be the Name of the Beast, and the counting the Number of that Name, as we have done; This Interpretation in all these points is of God, that

is, flows from the Spirit of God, speaking in the Text, in the Context, and the other Scriptures, as we have shewn; and therefore is to be receiv'd as of God, and not as of man: and the Understanding of it is of God, and not of man. Wherefore, not as having the least Scruple in my self, (give me leave to say so; for I willingly choose rather to hazard my own Reputation by such an expression, than by an affectation of humility to wrong the Truth and Honesty, by expressing as dubious things that are certain;) I say, not as having the least Scruple in my self, I will remove some Scruples, which may arise in some; who have not had time, nor occasion, nor perhaps any Motive to think on these things.

The first Scruple is; The Name of the Beast ought to be a proper Name, as the Name of Jesus is proper to Christ. But *Maroun* is no proper Name. *Ergo*. The Answer is easie. Both the Premises are false. First the *Major*. For Christ is One Individual Person; therefore his Name must be proper to the Individual. But Antichrist is one specifically only, by union of Succession in the same Chair and Usurpation; and therefore his Name must be proper to the *species* Only, and not to the *Individuum*:

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Therefore the Name of Antichrist is not to be proper as the Name of Christ. The *Minor* also is false. For *Maroum* is a Proper Name, that is, the Most proper Name that can be given to the Antichrist ; who is not one individual person alone, but One successively united with many in the same Seat, Power, and form of Government, which cannot possibly be more significantly exprest than by this Name of *Maroum*, which has Literally these significations: *The Lord of Rome : The Lord Supreme : The high One on high : He that exalteth himself.* Which things are so proper to the Antichrist, that S. Paul, 2 *Thess.* 2. 4. thinks them sufficient to describe that *Man of sin*, whom he differenceth from all other Men of sin by this, that he is the *Maroum*, who exalteth himself above all: and that he is the *Hammaroum bammaroum*, the high One on high, that is, in S. Pauls words, *Who sitteth as God in the Temple of God.* Which very words were Comment enough upon our Text: but then the Number of the Beast appearing so plainly too, we cannot but cry out, that here is the *finger of God* marking the Beast that he may be known. Yea, Paul borrowed this Phrase from Christ himself, whose great Apopthegm that was, *He that exalteth himself*, (that's the *Maroum*,) shall be

*be abased : but he that humbleth himself shall be exalted.* Which words are propheticall, and are to be principally understood of the exaltation of Christ, because of his great Humility; and of the destruction of Antichrist, because of his Pride and Usurpation. Therefore this Name of *Maroum* is most proper to Antichrist, and as such is used in the Scriptures Old and New, by Christ, by *Paul*, and by the Prophets. And this is the Name whereof *John* has given us the Number.

A Second Scruple may be; Why is the Name of Antichrist number'd in Hebrew, whereas the Name of Christ was number'd in Greek? The Answer is plain: Christ an Hebrew was number'd in Greek; so Antichrist a Roman, and sometimes a Grecian, is number'd in Hebrew. Each in a remote Language, lest Forgery or Deceit should be suspected in the Mother-tongue. Also Christ the Wisdom of God sent to the World, was number'd in the language of the wise of the World: so Antichrist the Father of Confusion, Lord of the spiritual *Babel*, is number'd in the Language of *Babel*: For *Maroum* is an Hebrew-Babylonian word.

A Third Scruple may be; Why is the Letter *Resh* in the word *Maroum* taken as the twentieth letter

letter of the Alphabet, and number'd for twenty; seeing *Mem* is the thirteenth letter, yet is taken for forty? The Answer is plain and certain. There are two wayes of numbering by Letters, both in the Hebrew and in all other tongues that number by letters. The one Natural; the other Artificial. The Natural way is to number by the Letters consequently, from the first to the last, without any variation of Art: so that the tenth letter shall be ten, the twentieth twenty, and the twenty fourth twenty-four, and there the Numeration stops if there be no more letters. Thus the Ancient *Homer* numbers his Books of the *Iliad*: and thus the Holy Ghost numbers the parts of the 119<sup>th</sup> *Psalme*; where the twentieth part is sign'd with *Resh*; where you may see that we number *Resh* in the Name of Antichrist, not after our own will or fancy, but after the Example of the Holy Ghost, and according to the Natural way of Numbering. And indeed could all Numbers be so number'd, there were no need of an Artificial Numeration. But because there are infinite numbers beyond 24, the ordinary limit of letters; therefore several ways of Artificial Numeration have been invented; not onely by Figures, but also by Letters. All the Oriental Tongues, among which

which the Hebrew is the principal, after the tenth letter raise the value of letters by tens, by hundreds, and by thousands. And that's the Artificial way. So this Name of *Maroum* is numbred the Natural way, as far as that way would reach, to the Number of 26, but the greater Numbers of Forty and of six Hundred, these are necessarily exprest the Artificial way, which is us'd among the Hebrews. For the better clearing of the whole Letter of the Text,

Observe : From *Junius* and *Tremellius*, that the Hebrew preposition *Beth* in *Bammaroum*, may be render'd *with* ; as also in other parts of Scripture. And then *Zebah hammaroum bammaroum*, shall be render'd *the Host of the High One with the High One*. And the last words, *Malche Ha-adamah hal Ha-adamah*, are properly render'd, *the Kings of that Land upon that Land*. And so the whole Prophecy is exactly translated thus : *It shall come to pass in that day, Jehovah shall punish the host of the Lord of Rome with the Lord of Rome, and the Kings of that Land upon that Land*. Which words need no further Interpretation. A Question or two may follow.

First, *When shall this be ?* I find not the Day or the Year determin'd ; but we have present Signs



Signs that the Day is very near: so near, that this Generation shall see that Day. The Signs are these. First, The fulness of the Measure of the Iniquity of *Rome*. The Tyde of her overflowing Wickednesses has been long agoe Spring-full. Now the Scriptures generally assign the Time of Gods Judgment, to the Fulness of the time of the Iniquity of a People. And of this we have a sure Word of Prophecy peculiar to *Rome*, and to the Enemies of the Church. *Joel* 3. 13. God speaks to the Ministers of his Justice: *Put ye in the Sickle, for the Harvest is ripe: come, get ye down, for the Press is full, the Fats overflow, for the wickedness is great.* Then presently follows the Noyse of the coming of the Ministers of Judgment, *v. 14. Multitudes, multitudes in the Valley of decision: for the Day of the Lord is neer in the Valley of Decision.* And that this Prophecy of *Joel* is peculiarly proper to *Rome*, *S. John* gives us to understand, *Rev.* 14. 15. where he applyes this very Prophecy to the Spiritual *Babylon*. This is mightily confirm'd by

A Second Sign. The Miraculous Discoveries that God has made of the most hellish Cheats, abominable Deceits, horrid bloody Designs and Plots, and never to be parallel'd, the altogether  
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unimitable Wickednesses of *Rome*. These God hath discover'd to the full of late, chiefly in this Nation, both wayes of Discovery, Political and Ecclesiastical. The Political Discovery is that of the Romish Polity, to Assassinate Kings, to Burn the greatest Cityes, to Massacre whole Nations, to Murder the best Magistrates, to corrupt Witnesses, to purchase Packs of false Swearers, to dispense with all Vows and Promises, to Lye and Equivocate on all occasions, to Swear and forswear on all turns of advantage, to lay Plot upon Plot, Deceit upon Deceit, Massacre upon Massacre, to omit nothing, to scruple at nothing, however otherwise wicked or abominable, if it may finally befriend the Romish Cause: To violate all Rules of Heaven and of Earth, rather than this Jesuitical Maxim,

*Jura, perjura, secretum pandere noli.*

*Swear and forswear, it is no Perjury:*  
*The Catholick Cause binds more to Secrecy.*

This Political Discovery is a certain Forerunner of *Romes* Destruction, making her odious to all Kings and People, stirring them up to fulfill that Prophecy, Rev. 17. 16. That they shall

shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The Ecclesiastical Discovery is this, of the Name and of the Number of the Beast. Which being improved by the Ministers of Christ, shall make the Antichrist distinctly known to the whole Church; that the Antichrist is the Lord of Rome, that Rome is his Seat, that Maroum is his Name, that the Title of Roman Catholick is his Mark, and that all who have that Mark of the Beast, must perish with the Beast, Rev. 14. 9, 10. Wherefore, from the Instant of this Discovery, that Commandment of God soundeth from Heaven, Rev. 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities. To which if we adde,

A Third thing, foretold both by Isaiah and John, That Rome's plagues shall come upon her, as travail upon a Woman, in one day, in one hour, in a moment, Isa. 47. 9. Rev. 18. 8. We must needs conclude from all these Signs, that the Day, and Hour, and Moment of that time is near indeed: Even so near as Christ expresses by the Parable of the Fig-tree, Mat. 24. 32. When his branch is yet tender,

and putteth forth leaves, ye know that Summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this Generation shall not pass till all these things be fulfilled.

Another Question is; *By whom shall God destroy Rome and Antichrist?* I Answer: First, That great work of Judgment is principally attributed to the Lamb, Rev. 17. 14. and Rev. 19. 13. and Isa. 63. 3. But Rev. 19. 11. He is said to come sitting on a White Horse, and the Armies of Heaven are said to follow him upon white Horses, clothed in fine Linnen, white and clean. That white Horse, and the Armies of Heaven following, seem to signifie some Christian King, and the people of the Church of Christ: Not a Romish King or People; for these have the Mark of the Beast, and must perish with the Beast: But a Protestant King and People, cloth'd with the fine, clean and white Linnen of the Righteousness of Jesus Christ; Rev. 19. 8. This seems to be expressly foretold, Rev. 17. 14. For it is said of the Lamb and his Army: *He is the Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful.* But what Protestant King or People this shall be; I leave, as I find it, undetermin'd.

I con-

I conclude with a most earnest Request: First, To all Christians, or that call themselves by the Name of Christ; that they give diligent heed to these things, and despise not, but hearken to and obey the command of God, who now commands all men to come out of *Rome*, to forsake her locally, and mentally; for we have the very Voice of God from Heaven commanding this thing, *Rev. 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Yea, we say unto the Kings of the Earth, that give their Power to the Beast, or lend their hand to hold or help him, even they shall perish utterly with him, *Rev. 19. 18.* And the Text. Yea, every one that receives the Mark of the Beast, that professes the Name of a *Roman Catholick*, he shall partake of the Plagues of the Beast. The Angel of the Lord proclaims it so, *with a loud voice, Rev. 14. 9.*

In fine, I most humbly and earnestly request all the Ministers of Christ Jesus, that they take heed, as *S. Peter* speaks, to this more sure Word of Prophecy, and so exalt their Voices with the Angels of the Revelation, that they may make it shine as a light in a dark place; and let them continue their faithful and joint endeavours herein,

in, untill the day of universal Eviden<sup>ce</sup>, and  
the day=star of understanding arise of  
all. For which

Let us pray.

**G**reat and marvellous are thy Works, Lord God  
Almighty; Just and true are thy Wayes, thou  
King of Saints. Who shall not feare thee, O Lord,  
and Glorifie thy Name? For thou hast spoken unto  
us by thy Prophets, setting all things in order from  
the beginning of time to the end, and thy  
Word is faithfull and true. And according to thy  
Word, thou hast done wonderful things, we need not  
ask of the Old times before us; but in our dayes,  
the Miracles of thy Mercy, Power, and Providence,  
shine in our eyes in the midst of thy People among the  
Nations. Thou hast discover'd the Counsell of the  
Heathen: Thou hast broken their strength, and hast  
shaken their faith, but they will not see: but they shall see  
and be ashamed, for thou shalt visit and destroy them, and make all their  
Memories forgotten. Thou shalt tread down Moab  
under the sole of thy Foot, even as Straw is trodden down for the  
Dung. Thou shalt punish the whole Host of the  
high and mighty One, and the Kings of the Earth  
that are against thee. Thou shalt bring down them  
that are high, even in Rome, thou shalt lay that  
lofty



lofty Cities, thou shalt bring it  
 even to the ground, The Foot shall tread it down, even  
 the feet of the Poor, and the steps of the Needy. The  
 Kings of the Earth have committed Fornication with  
 her, and the inhabitants of the Earth have been made  
 drunke with the Wine of her Fornication, and the Blood  
 of thy Prophets and Saints, even of whole Massacred  
 Nations is in her, therefore thou wilt give her  
 blood to drink, and thou wilt pour the greatest of the  
 Vials of thy wrath upon the Seat of the Beast; and  
 his Kingdoms shall be full of darkness, and they shall  
 gnaw their tongues for pain, and shall blaspheme the  
 God of Heaven because of their pains and sores, yet  
 they shall not repent of their deeds, therefore thy  
 Plagues shall come upon them in one day, in one hour,  
 in a moment, and Babylon shall be utterly burnt  
 with fire, and shall be thrown down with violence, as  
 a Millstone, into the Sea, and shall be found no more  
 at all. And whosoever receiveth the  
 Mark of the Beast, shall drink of the Wine of the  
 same cup of wrath. Lord draw them forth  
 out of her, that they may not partake of her sin, nor  
 of her Judgments. Lord, wait we for thee in the  
 way of thy Judgments. That Lord, who the Lords  
 besides thee have had Dominion over, our de-  
 sire of our Soul is to thy Name. Lord, we wait  
 thou wilt ordain Peace for us; Lord, thou

alone, hast wrought all our works for us. We  
 will trust in thee for ever, for in the Lord Jehovah  
 is everlasting strength. Thou wilt keep him  
 in perfect Peace whose mind is stayed on thee.  
 Be that the stay of our King and Kingdom, and of all  
 that fear thee. So we beg, through Jesus Christ thy  
 Son, and with all that have thy Holy Spirit we say,  
 Amen, Amen.

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**FINIS.**

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PAC

intemigul

1687. Feb. 27.  
Archib. Cantuar. & Soc. Dowell.  
Pat. as Dominio Domino Wilhelmus  
Guil. Neoburg. R. R. in Civitate  
Liber cui Titulus, The Missionarie & Ann. Discovered &c.

А Т А Р Я Э

In the picture.

ALBERT J. BROWN, JR., 1900-1901, 1902-1903, 1904-1905, 1906-1907, 1908-1909, 1910-1911, 1912-1913, 1914-1915, 1916-1917, 1918-1919, 1920-1921, 1922-1923, 1924-1925, 1926-1927, 1928-1929, 1930-1931, 1932-1933, 1934-1935, 1936-1937, 1938-1939, 1940-1941, 1942-1943, 1944-1945, 1946-1947, 1948-1949, 1950-1951, 1952-1953, 1954-1955, 1956-1957, 1958-1959, 1960-1961, 1962-1963, 1964-1965, 1966-1967, 1968-1969, 1970-1971, 1972-1973, 1974-1975, 1976-1977, 1978-1979, 1980-1981, 1982-1983, 1984-1985, 1986-1987, 1988-1989, 1990-1991, 1992-1993, 1994-1995, 1996-1997, 1998-1999, 2000-2001, 2002-2003, 2004-2005, 2006-2007, 2008-2009, 2010-2011, 2012-2013, 2014-2015, 2016-2017, 2018-2019, 2020-2021, 2022-2023, 2024-2025, 2026-2027, 2028-2029, 2030-2031, 2032-2033, 2034-2035, 2036-2037, 2038-2039, 2040-2041, 2042-2043, 2044-2045, 2046-2047, 2048-2049, 2050-2051, 2052-2053, 2054-2055, 2056-2057, 2058-2059, 2060-2061, 2062-2063, 2064-2065, 2066-2067, 2068-2069, 2070-2071, 2072-2073, 2074-2075, 2076-2077, 2078-2079, 2080-2081, 2082-2083, 2084-2085, 2086-2087, 2088-2089, 2090-2091, 2092-2093, 2094-2095, 2096-2097, 2098-2099, 2100-2101, 2102-2103, 2104-2105, 2106-2107, 2108-2109, 2110-2111, 2112-2113, 2114-2115, 2116-2117, 2118-2119, 2120-2121, 2122-2123, 2124-2125, 2126-2127, 2128-2129, 2130-2131, 2132-2133, 2134-2135, 2136-2137, 2138-2139, 2140-2141, 2142-2143, 2144-2145, 2146-2147, 2148-2149, 2150-2151, 2152-2153, 2154-2155, 2156-2157, 2158-2159, 2160-2161, 2162-2163, 2164-2165, 2166-2167, 2168-2169, 2170-2171, 2172-2173, 2174-2175, 2176-2177, 2178-2179, 2180-2181, 2182-2183, 2184-2185, 2186-2187, 2188-2189, 2190-2191, 2192-2193, 2194-2195, 2196-2197, 2198-2199, 2200-2201, 2202-2203, 2204-2205, 2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 2264-2265, 2266-2267, 2268-2269, 2270-2271, 2272-2273, 2274-2275, 2276-2277, 2278-2279, 2280-2281, 2282-2283, 2284-2285, 2286-2287, 2288-2289, 2290-2291, 2292-2293, 2294-2295, 2296-2297, 2298-2299, 2300-2301, 2302-2303, 2304-2305, 2306-2307, 2308-2309, 2310-2311, 2312-2313, 2314-2315, 2316-2317, 2318-2319, 2320-2321, 2322-2323, 2324-2325, 2326-2327, 2328-2329, 2330-2331, 2332-2333, 2334-2335, 2336-2337, 2338-2339, 2340-2341, 2342-2343, 2344-2345, 2346-2347, 2348-2349, 2350-2351, 2352-2353, 2354-2355, 2356-2357, 2358-2359, 2360-2361, 2362-2363, 2364-2365, 2366-2367, 2368-2369, 2370-2371, 2372-2373, 2374-2375, 2376-2377, 2378-2379, 2380-2381, 2382-2383, 2384-2385, 2386-2387, 2388-2389, 2390-2391, 2392-2393, 2394-2395, 2396-2397, 2398-2399, 2400-2401, 2402-2403, 2404-2405, 2406-2407, 2408-2409, 2410-2411, 2412-2413, 2414-2415, 2416-2417, 2418-2419, 2420-2421, 2422-2423, 2424-2425, 2426-2427, 2428-2429, 2430-2431, 2432-2433, 2434-2435, 2436-2437, 2438-2439, 2440-2441, 2442-2443, 2444-2445, 2446-2447, 2448-2449, 2450-2451, 2452-2453, 2454-2455, 2456-2457, 2458-2459, 2460-2461, 2462-2463, 2464-2465, 2466-2467, 2468-2469, 2470-2471, 2472-2473, 2474-2475, 2476-2477, 2478-2479, 2480-2481, 2482-2483, 2484-2485, 2486-2487, 2488-2489, 2490-2491, 2492-2493, 2494-2495, 2496-2497, 2498-2499, 2500-2501, 2502-2503, 2504-2505, 2506-2507, 2508-2509, 2510-2511, 2512-2513, 2514-2515, 2516-2517, 2518-2519, 2520-2521, 2522-2523, 2524-2525, 2526-2527, 2528-2529, 2530-2531, 2532-2533, 2534-2535, 2536-2537, 2538-2539, 2540-2541, 2542-2543, 2544-2545, 2546-2547, 2548-2549, 2550-2551, 2552-2553, 2554-2555, 2556-2557, 2558-2559, 2560-2561, 2562-2563, 2564-2565, 2566-2567, 2568-2569, 2570-2571, 2572-2573, 2574-2575, 2576-2577, 2578-2579, 2580-2581, 2582-2583, 2584-2585, 2586-2587, 2588-2589, 2590-2591, 2592-2593, 2594-2595, 2596-2597, 2598-2599, 2600-2601, 2602-2603, 2604-2605, 2606-2607, 2608-2609, 2610-2611, 2612-2613, 2614-2615, 2616-2617, 2618-2619, 2620-2621, 2622-2623, 2624-2625, 2626-2627, 2628-2629, 2630-2631, 2632-2633, 2634-2635, 2636-2637, 2638-2639, 2640-2641, 264

Dr. J. C. Brown

Page 2 of 2

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*Mirmah, Maromah, Maroum.*

A

# DISCOURSE CONSISTING of THREE SERMONS

In which is shewn,

- I. That the Lord of *R O M E* is the *great Witne*  
*of Deceit*, Opposite to Christ the *Great Witne*  
*of Truth*. And the Witnesses or happy Discov  
ers of the late horrid Popish Plots, are Justific  
as worthy of the greatest Prayse.
- II. That the Lord of *Rome* is the *Antichrist*, as  
the Beast whose Name is number'd by Six h  
dred *threescore and Six*, Rev. 13. 18.
- III. That the utter Destruction of the Lord of *Rom*  
of the City of *Rome*, and of the Whole Rom  
Church, is near at hand, and this Generati  
shall see it Accomplished.

---

A New-years Gift of Love to the Protestant Church.

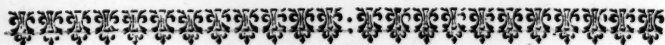
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L O N D O N,

Printed by J. A. for Benj. Billingsley at the Printing-Press wi  
the South-west *Piazza* of the Royal Exchange in Cornhill, 1680



**M**irmah, Or, The *Deceitful Witness*: A Prophecy of Solomon, now first and seasonably discovered; wherein the Deceitful Witnesses of Rome are made manifest to all; And our Protestant Witnesses are Justified, Praised and Defended; chiefly the late happy Discoverers of the *Romish Plots and Deceits*. Being a Sermon Preached *Novemb. 5.* on *Prov. 14. 25.* By *William Ramsay* Lecturer in *Istleworth*, and Chaplain to the Right Honourable *Thomas* Earl of *Ossary*. Sold by *Benjamin Billingsley* at the Printing-Press within the Southwest *Piazza* of the *Royal Exchange*.



21111

**MARDOM:**  
THE  
DESTRUCTION  
OF THE  
LORD of ROME  
AND OF  
All ROMISH KINGS and POWERS,  
And of the whole  
ROMAN CHURCH:  
And the Glorious State of the  
**Protestant Church,**

According to the certain Prophecies of God : That the time of  
the Accomplishment of those Prophecies is now come.

A DISCOURSE of necessary Use to all manner of Persons, Ec-  
clesiastical or Civil.

---

Being a SERMON Preacht in *Istleworth Church, Decemb.*  
1679. By *WILLIAM RAMSAT*, B.D. Lecturer in *Istleworth*  
Chaplain to the Right Honorable *Thomas Lord Butler* Earl of *Offory*.

---

*Iia. 25. 9. It shall be said in that day, Lo, this is our God, we have wait-  
ed for him, and he will save us, &c.*

---

LONDON,

Printed by *J. A.* for *Benj. Billingsley* at the Printing-Press within  
South-west Piazza of the Royal Exchange in Cornhill, 1680.



THE  
DECLARATION  
OF THE  
LORD OF ROMAN  
AND OF  
ALL ROMAN KINGS and POWERS  
And the whole  
ROMAN CHURCH  
And the Glorious State of the  
Protestant Church

According to the certain Prophecies of God: That the time  
the Accomplishment of these Prophecies is now come.  
A COURSE of sermons by the Rev. Mr. John Wall, Minister of St. Andrew's Church, London.

Being a SERMON Preach'd at the Anniversary of the Protestant Church, London, 1678. By the Rev. Mr. John Wall, Minister of St. Andrew's Church, London. Published by the Right Honourable the Lord Bishop of London, at the Church of St. Andrew's, 1678.

LONDON  
Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1678.

TO

The Beloved Church of CHRIST,  
called *Protestant* in respect to her Cruel  
Enemy, the *Roman*, the Church of *Antichrist*:  
To every faithful PROTESTANT,  
Assurance of Peace and Salvation from the Spirit  
of our Lord JESUS CHRIST.

Dearly Beloved,

**W**E but bring into your remem-  
brance the things which have  
been written of old for your comfort, and  
for the establishment of your hope and pa-  
tience. For the Prophets minister'd not un-  
to themselves, but unto you, the things  
which we report unto you. For we give  
ye to know from the sure Word of no pri-  
vate, but of the Catholick Prophecy of  
God; that the time is now fulfilled of  
which all the Prophets have spoken, that  
God shall deliver his Church from the fear  
of all her Enemies. The Man of sin is  
now fully Revealed, and the Lord has

The Epistle Dedicatory.

stretcht forth his hand to destroy the Lord of Rome, and All the Kings of the Earth that joyn with him. Every thing that opposeth it self against Christ shall be destroyed; and the face of the Covering cast over all people, and the Vail that is spread over all Nations shall be quite taken away. All Prophecies and Mysteries shall be unlockt; all Difficulties of Scripture shall be laid plain, Controversie shall be no more, Gentile and Jew shall unite in Christ; All Nations shall bring their Glory into the New Jerusalem. The Lord will fulfill what he promised by his servant Zephaniah; I will turn to the People a Pure Language, that they may all call upon the Name of the Lord, to serve him with one consent. Beloved, search the Scriptures daily whether these things be so or not. This is the earnest request of

Your Fellow-Servant, and the unworthiest  
of the Servants of Jesus Christ,

W. Ramsay.

# A S E R M O N

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ISAIAH XXIV. 21.

*It shall come to pass in that day, that the Lord shall punish the Host of the High Ones that are on high, and the Kings of the Earth on the Earth.*

**T**HE Apostle Peter, 2 Ep. 1. 19. tells us, That the Word of Prophecy is a sure word, yea βεβαιωτερος, more sure than a Voice from Heaven. He prefers it before that Voice from Heaven which he heard with Christ in the Holy Mount. Therefore he exhorts us to take heed to, to attend heedfully, to the Word of Prophecy, not as to an obscure thing (as it is commonly represented, and as it is indeed to all from whom the Vail of God is not removed) but.

but he bids us attend to the Word of Prophecy, *as unto a Light that shineth in a dark place*; and to attend so long, *untill the day dawn, and the day-star arise in our hearts*; that is, till our Night of Darkness and Ignorance be turn'd to a Fair Day of Revelation of the Truth. Wherefore, D. B. we do nothing but our Duty, while Our selves attend most earnestly, and with all Instancy commend to your attention this present Word of Prophecy, which you shall perceive indeed (if God please to withdraw the Vail) to be no small Light shining in a dark place. But

First, We must know, as the Apostle tells us in the same place, *that no Prophecy of the Scripture is of any private Interpretation*. Which we must not take in the Romish sence, that No private man, though a Minister of the Word, ought to interpret, but what the Church in their sence has already, or shall hereafter interpret: by which deceit they have for many Ages tyed the Tongues of the Teachers of the Church, and forced them to interpret false and ridiculous Interpretations, whatsoever serv'd the turn of Antichrist, of which I could give a thousand instances: and they have fastened the Vail of the Prophecies to a prodigious thickness of darkness, through which Our Blessed Reformers could

could not break but by a singular force of the Spirit of God assisting them. God forbid then we should deny to the Minister of the Word, the Gift of Interpretation of the Prophecies of God; or that we should bind the Interpreter more than the Word it self binds him. This then we say, and thus the Word it self binds us.

*No Prophecy of the Scripture is of any private Interpretation, that is, as the Apostle immediately explains it, No Prophecy of the Scripture is by the will of Man, but of God, by the Holy Ghost: So the Interpretation of the Prophecy must not be by the Will of man, but of God, by the Holy Ghost. Our Interpretation must not be ours; even as Jesus said, My doctrine is not mine, but his that sent me. I speak not of my self. Nor must the Interpreter of the Word of God interpret of himself; he must have his Interpretation of God, as the Word which he interprets is of God. And that's the plain signification of the Original word, which is render'd Private Interpretation, ἰδία ἐπίλυσις, that is, a mans own impulse, or his own arbitrary explication. No Prophecy of the Scripture is to be arbitrarily interpreted. Here riseth the great question, How shall the Interpreter of a Prophecy of Scripture shew his*

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Interpretation not to be arbitrary, not of himself, but of God? If we clear not the difficulty of this question, we can never clear the authority of our Interpretation. But this being done, our work is best part done. And this we will do, if God permit, in a few words.

The Interpreter of a Prophecy of Scripture may shew his Interpretation to be of God, and not of himself, three wayes. 1. If he clear it from the Context. 2. If he clear it by Conference with other Divine Scriptures. 3. If he clear the Text by it self. All these three means of Interpretation are not of man, but of God. For the Text, the Context, and the other Divine Scriptures, are of God. If the Text be clear of it self, as it is translated, or as it is in the Original, then it is so of God; for the Original is of God. If the Text may be clear'd by the Context, that clearness is of God; for the Context is of God. If the Text may be clear'd by Conference with the other Divine Scriptures, that Clearness too is of God: for the other Divine Scriptures are of God. He that interprets any prophecy of Scripture, and clears it One or all these wayes, performs the good Office of an Interpreter; speaks not of himself, but of God: and his Interpretation is to be received,

ceiv'd, not as his own, nor as of Man, but as of God. And he that rejects an Interpretation thus clear'd, by the Text, by the Context, or by Conference with other Scriptures, rejects the Word of God, whatever Man the Interpreter be, or whatever Authority of man may stand against him. Wherefore, D. B. having taken a great Prophecy of Scripture in hand, my Interpretation of it shall not be mine; it shall not be *ἰδία ἐπίλυσις*, that *private Interpretation* which the Apostle condemns; it shall not be from the Impulse of mine own Spirit; it shall not proceed from, or depend on any Argument of Man, but it shall proceed from the Light of God; it shall be his Word and not mine; and that not One, but all the three wayes mention'd: 1. By the Context. 2. By Conference with other Scriptures. 3. By the Contents of the Text it self. But first I shall give ye the Interpretation it self: and then these proofs in Order as propounded.

Our English Translation renders the Text in these words. *It shall come to pass in that day, that the Lord shall punish the Host of the high Ones; that are on high, &c.* 'Tis certain the Original word is of the singular number, *Hammaroum bammaroum*, that is, *The High one in the high place.*

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And so the most accurate and the most generally approved Translations have render'd it; Namely, *Xantes Pagninus*, *Arias Montanus*, *Sebastianus Munster*, *Sebastianus Castalio*, *Leo Tigrinus*, *Junius* and *Tremellius*, and the whole torrent of Reform'd Interpreters. How the Plural Number got into our Translation, I shall not examine; but I am sure No man can reprove this, if we render the Words thus: *It shall come to pass in that day, that the Lord shall punish the Host of the high One in the high place, and the Kings of the Earth on the Earth.*

Then Our Interpretation of the Prophecy of this Scripture is this: That high One in the high place, is, *The Lord of Rome in the City of Rome*; and those *Kings of the Earth on the Earth*, are those Kings which joyn with the Lord of Rome, and shall be destroyed with him. Then this is the Prophecy of the Text. *It shall come to pass in that day, that the Lord shall punish the Host of the Lord of Rome in Rome, and with him the Kings of the Earth that joyn with him, even these shall the Lord punish in their own Land.* This is the Interpretation of the Prophecy; which, though in the matter of it, it has no difficulty, yet we shall clear it the three wayes propounded; From the Context, from other Scriptures,

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from the Text it self; whence shall appear, that as the Prophecy, so the Interpretation, is not ours; but of God, and as such to be receiv'd of all.

1. The Context is either *Immediate* or *Remote*. The *immediate* Context is that which precedes or follows, and treats of the same matter with the Text without interruption of the matter. And this is a large Camp of demonstration of this Prophecy, from the beginning of this 24<sup>th</sup> Chapter to the end of the 26<sup>th</sup>. for in these three Chapters the Prophet's literal and principal scope is to foreshew and describe the destruction of *Rome*, and of the Lord of *Rome*, and of the Kings of the Earth that joyn with him; as we shall shew when we shall have consider'd first the *Remote Context*, which is whatsoever precedes or follows the *immediate Context*; so that the whole Book of *Isaiah* will confirm the truth of this Interpretation. To be brief and plain: The whole Book of *Isaiah* is divided into four parts. The first consists of Twelve Chapters, and describes the then present estate of the Jewish Church, and excites the Church to Repentance and to Piety by the general Arguments of Gods Judgements and Mercies, past, present, and to come. The second

part consists of eleven Chapters, and describes and foretells the punishments of the enemies of the Church, of *Babylon*, *Assyria*, *Moab*, *Egypt* and the rest, which are types of *Rome*, and of its adherent Nations; for we know that *Rome* is spiritually *Babylon*, and is so called by the Prophet of Jesus, *John*; who foretells the destruction of *Rome* in the very words of *Isaiah*, 21. 9. *Babylon is fallen, is fallen.* Then the second part of *Isaiah* foretells, at least secondarily and in Type, the Destruction of *Rome* and its Adherents. But the third part, which contains three Chapters, the 24<sup>th</sup>, 25, 26. literally and primarily describes and foretells the destruction of *Rome*, as we shall shew: Only we note first the 4<sup>th</sup> part, which consists in forty Chapters; in which the Prophet confirms his Prophecy of the Destruction of the Enemies of the Church, chiefly of *Rome*, signified by *Babylon*, and of the Lord of *Rome*, signified by *Sennacherib*, that *Leviathan*, that crooked and piercing Serpent, that Dragon of the Sea, mention'd *Isa.* 27. 1. The rest of those forty Chapters the Prophet spends in the description of the excellency of the *New Jerusalem*, that is, of the Church of Christ after the Destruction of *Rome*, and of the Romish Powers. Other Prophecies are inserted, as of  
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the Birth and Passion of Christ. But this in fine appears, that the Destruction of Rome, and of all other Enemies of the Church, is a principal, if not an adequate object of the whole Book of *Isaiah*: But that it is the primary and direct Object of the third part, that is, the 24<sup>th</sup>, 25, and 26 Chapters, I shall briefly shew: First, From Consent of Interpreters, who agree that the twenty fifth and the twenty sixth Chapters are Songs of Praise for the destruction of Rome. The Reform'd Writers are unanimous in this. *Piscator* upon the second Verse of the twenty fifth Chapter, says, *Hic in specie narratur everio Urbis Romæ.* That is, This Chapter is a specificall Narrative of the Destruction of Rome; for indeed the whole Text of these three Chapters is so proper to the City of Rome, that the Letter cannot with any colour be made to agree to the destruction of any other City, as we shall presently shew: Only observe we first, that the 25<sup>th</sup>, and 26 Chapters are as a Canticle or Song of Praise which the Prophet immediately breaks into, upon his Prophecy given in the 24<sup>th</sup> Chapter, and therefore the Subject of that Prophecy in the 24<sup>th</sup> Chapter must needs be the Subject of these Songs of praise in the 25, and 26 Chapters, and that

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is, the Destruction of *Rome* and of its Powers; just as *S. John*, *Rev.* 18. foretells the same thing with *Isaiah* here, the fall of *Babylon*, that is, of *Rome*; and immediately in the 19<sup>th</sup> Chap. he breaks out into an *Hallelujah*, into a Song of praise.

But further we prove our purpose from the evident Context of the 24<sup>th</sup> Chap. which is the most immediate Context to our Text. First, With Consent of all Interpreters, this Chapter cannot be understood of the *Literal Babylon*, for v. 2. it is said, *It shall be as with the People, so with the Priest, &c.* This then must be understood of some Priestly place, and not of *Babylon*. Again, v. 5. it is said, *They have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant.* Now the *Literal Babylon* never receiv'd a Law, or an Ordinance, or a Covenant to break or change. On the other side, This Chapter cannot be understood of the destruction of *Judah* or *Jerusalem*; for v. 4. they are called *the haughty people of the earth, Meroun-ban, the lofty, the Maronian People*; a title not so agreeable to *Jerusalem*; And v. 10. it's term'd, *a City of Confusion*, a term most proper to some *Babylon*; And v. 13. it's said to be, *In the midst of the land among the people*; the Original is,

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bekereb haarets, betôke bahammim, that is, in the midst  
 of the earth, in the midst of the peoples, that is, in  
 the midst of the Christian Nations. For the Jews  
 are called *baham*, the People; the Gentiles *bag-  
 gojim*, the Nations; but the Christians are called  
*bahammim*, the Peoples. And this is a proper  
 title of Rome, which is in the midst of the Chri-  
 stian Nations: And v. 15. for the destruction  
 of this City it is said, *Glorifie God in the Isles of  
 the Sea*, which cannot be understood of the de-  
 struction of Jerusalem: And v. 16. it is said,  
*From the uttermost parts of the earth have we heard  
 Songs*; which cannot be for the destruction of  
 Jerusalem. And v. 16. it is said, *My leanness,  
 my leanness*, which in the Hebrew is, *My secret  
 to my self, my secret to my self*; which cannot  
 be interpreted of the destruction of Jerusalem  
 to come; for that was not reserv'd by the Pro-  
 phet as a Secret; but the Prophecy of Anti-  
 christ, and of Rome his Seat, and of the De-  
 struction of both; this was a double Secret re-  
 serv'd by the Prophet, and recorded in our  
 Text; and Rome is called *Mystery Babylon*, Rev.  
 17. 5. Also the People to be destroyed are in  
 the same 16<sup>th</sup> Vers. said to be *treacherous dealers*  
*that dealt very treacherously*, which we know to  
 be most proper to the Romans in respect to the  
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whole Earth: Also v. 20. of the City to be destroyed is said, *it shall not rise again*; The same of Rome, Rev. 18. 21. But the quite contrary is foretold of *Jerusalem* by the same Prophet, in the very end of this Chapter. Also in the twenty first Verse, our Text, the City to be destroyed is called, *The high place*, and the Lord of it is called the *High One in the high place*, and the *Kings of the Earth* are joyn'd with him; which cannot be understood of *Jerusalem*. Therefore in fine, this Chapter cannot be understood of the *Destruction of Jerusalem*; nor, as we shewed, of the *Literal Babylon*; but all these things are properly understood of *Rome*, the *spiritual Babylon*: for there are the Priests and the haughty people of the Earth, who have transgressed the Laws of Nature, and of the Gospel, who have changed the Ordinance of Jesus Christ, who have broken the Eternal Covenant of his free Love and Grace. *Rome* is certainly the City of Confusion, the *Spiritual Babylon*; which stands in the midst of the Christian Nations: And at her destruction, this Isle and all the Isles of the Sea will rejoyce: and this is the Mystery, the Secret of the Prophet. There are the Treacherous dealers that deal very treacherously; there is the *Hammaroum bam-*  
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*maroun*, the *high One on high*, the Supreme Lord of the Earth, to whom are subjected the Kings of the Earth, who needs must fall at his fall; and then shall the *New Jerusalem* appear, then shall the Church of Christ be glorious. And thus much of the Immediate Context of these three Chapters, which evidently demonstrate that the Text must be understood Literally and primarily of the Destruction of *Rome*, and of the High One therein, and of all the Kings of the Earth that joyn with him.

2. The same thing is demonstrable by Conference of other Scriptures, of all other Scriptures that speak of Antichrist, the chief whereof, and the *Instar omnium*, is the *Revelation* of *S. John*; whose whole Book is Parallel with the Book of *Isaiah*; so parallel, chiefly in things concerning the Antichrist, and the Destruction of *Rome*, that he who compares them accurately, will to astonishment discern One and the same Spirit in both, as the face of a Man is like it self in the truest reflexive Glass; which we shall briefly shew both in whole and in part. For first, as *Isaiah* in the first part of his Book, that is, in the first twelve Chapters, describes the then present state of the Jewish Church, and excites the Church to Repentance and

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Piety, by the General Arguments of the Judgments and Mercies of God, past, present and to come : Even so *S. John* in the first part of his Book, that is, in the first five Chapters, describes the then present state of the Christian Church, by the several Characters of the Seven Churches, which make up the entire Character of the Universal Church then Militant, and excites the Churches of Christ to Repentance and Piety by general Threats and Promises, as *Isaiah* did. Secondly, As *Isaiah* in the second part of his Book, in eleven Chapters, describes and foretells the punishment and destruction of the Enemies of the Jewish Church : So *S. John*, in the second part of his Book, in seven Chapters, describes and foretells the punishment of the Enemies of the Christian Church, by the opening of seven Seals, and by the sounding of seven Trumpets, and by seven Thunders, &c. Thirdly, As *Isaiah* in the third part of his Book, in the 24<sup>th</sup>, 25, and 26. Chapters, describes and foretells the Destruction of Rome, and of the Lord thereof, and gives him the very Name of the *Antichrist*, as we shall shew in the Text : So *S. John* in the third part of his Book, gives us the Number of that Name, 666 ; and describes the destruction of Rome and of the Lord thereof,

of, in the 13, 14, 15, 16, 17, 18, Chapters. Lastly, As *Isaiah* in the fourth and last part of his Book, confirms the things before, and describes the Joy, and the Excellency of the *New Jerusalem*, that is, of the Church of Christ after the destruction of Antichrist: Even so *S. John* spends the last part of his Book in the same Subject, in the Contemplation of the *New Jerusalem*, Chapters 19, 20, 21, 22. The Parallel of the two Books is so notorious, that he, who reads and compares them, cannot miss to observe and admire it. Yea the very terms of both Books, chiefly concerning *Rome* and the Antichrist, are almost materially Identical. As *Isa.* 21. 9. *Babylon is fallen, is fallen.* *Rev.* 14. 8. & 18. 2. *Babylon is fallen, is fallen.* *Isa.* 34. 4. *The Heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf, &c.* *Rev.* 6. 14. *The Heaven departed as a scroll, when it is rolled together. The Stars of Heaven fell unto the earth, even as a Fig-tree casteth her untimely Figs, &c.* *Isa.* 47. 7. *Thou saidst, I shall be a Lady for ever: I shall not sit as a Widow, neither shall I know the loss of Children.* Oh how aptly does *S. John* speak the same words of *Rome*! *Rev.* 18. 7. *She saith in her heart, I sit a Queen; and am no Widow, and shall see no sorrow.* *Isa.* 47. 9. *These two things shall*



come to thee in a moment, in one day: the loss of children and Widow-hood: they shall come upon thee in perfection, &c. The same says S. John, Rev. 18. 8. Her plagues shall come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire. Isa. 48. 20. Go ye forth of Babylon, flee ye from the Chaldeans, &c. Rev. 18. 4. Come ye out of her, my people, that ye be not partakers, &c. Isa. 63. 3. I have trodden the Wine-press alone. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my raiment. Even so says S. John, Rev. 19. 13. He was cloathed with a vesture dipt in blood, and he treadeth the Wine-press of the fierceness and Wrath of Almighty God. And Isa. 65. 17. after the destruction of Rome and of all Romish Powers, Behold, says God, I create New Heavens, and a New Earth, and the former shall not be remembred, and the voyce of weeping shall be no more. So Rev. 21. 4. after the destruction of the Beast and of his Seat, God shall wipe away all tears; for the former things are passed away: and he that sate upon the Throne said, Behold, I make all things new. Time would not serve to mention the manifest parallels and equivalent places and expressions of John and Isaiah concerning Rome and Antichrist. Whoever will take pains to compare the Books exactly

actly, he will easily discover them to be two joynt Luminaries of the Church, shewing her future state, shining equally, the One in the One end of Heaven, the Other in the Other; both pointing out with direct Indigitations the destruction of Rome, and of all the Enemies of the Church. But come we now to

3. The Third Evidence of our Interpretation, which lyes in the Text it self. Which we shall clear three wayes, all the wayes desirable, that nothing be wanting to the *plerophoria*, to the full Assurance of every understanding.

1. From the common and obvious Literal Signification of the words. 2. From the more acute, Etymological and accurate Force of the same words. 3. From the Prophetical use and Divine Institution of them.

First, The Literal and common Signification of the words, is that which we mention'd in the beginning. *It shall come to pass in that day, the Lord shall punish the Host of the high One in the high place, and the Kings of the Earth upon the Earth.* So the most generally receiv'd Translations render it, which we nam'd before: and the Hebrew words, *Hammaroum bammâroum*, are obviously of that signification, as may be seen in every Lexicon. *Maroum* being a derivative from

from the Verb *Roum*, which signifies *to be high*, or to *exalt himself* in the highest degree, or to be exalted above all. *Maroum* also in vulgar accepti-  
 on signifies a place most eminently high. Where-  
 fore the Word *Maroum* in its Ordinary significati-  
 on is proper to God, or to the Seat of God; God  
 properly and only is *Hammaroum bammaroum*,  
*The high One on high*, or the High One that  
 dwells in the Highest, that is, in Heaven. And  
 so God, expressing his proper height of Excel-  
 lency, speaks himself, *Isa. 57. 15. Thus saith*  
*the high and lofty One, I dwell in the high place.*  
 The Hebrew words are *Ram* and *Maroum*.  
 Wherefore, this Name in the Text, *Maroum*  
*bammaroum*, *The high One on high*, is most proper  
 to God; and is no where given to any other  
 in the Scripture, but to the Antichrist here in  
 the Text. And this Name was never usurp'd  
 by any Man, but by the Lord of Rome, who  
 calls himself *Maroum*, *the Highest*; when he  
 calls himself *Supreme*: And calls himself *Ham-*  
*maroum bammaroum*, *The high One in the high place*,  
 that is, in Heaven, that is, in the Church. Yea,  
 he exalts himself as *Supreme*, both in the Church  
 Universal of God, and in the State of the  
 Whole World; that is, both in Heaven and in  
 Earth. Whence follows evidently, that this term,  
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in the Text, of the *High One on high*, cannot be attributed to any Power or King on the Earth, much less of *Jerusalem*; but in its ordinary signification must of necessity be understood of the Lord of Rome, not Temporal, but both Temporal and Spiritual, which is that proud and high thing which we call the Pope. He is the *Maroum bammroum*, the *high One on high*, literally and determinately here mention'd by the Holy Ghost, and as we shall shew, express'd by his most proper Name.

Secondly, The more acute, etymological, and accurate force of the Word confirms this Interpretation: *Maroum* being a Compound of *Mar* and *Roum*. *Roum* being a proper Hebrew word for the City of Rome, and *Mar* signifying a Lord, both as it is used to this day by the Rabbies, as *Buxtorfius* doth witness in his Lexicon; and also by the Prophets, as *Dan. 2. 47. Mare-Malchin, A Lord of Kings*: and by the Apostles too; as *1 Cor. 16. 22. Maranatha, The Lord cometh*: Even so, *Maroum*, the Lord of Rome. If any one except against this, because of the distance of the Roman and Hebrew Languages; I answer, First, That both the Latine and Greek Tongues are Originally from the Hebrew, as *Arpenius* has proved: Besides,

sides, no Language, nor a word of any Language was ever distant or remote from the Holy Ghost, whose words and writings we now have in hand, and to whose wisdom and liberty we cannot set bounds; but that he may couch his prophecies in what terms he please. And certainly, this term of *Maroum* is most convenient, and of a wonderful force to effect the purpose of God thereby, which is, to reveal in due season the *Antichrist*, and that the Lord of Rome is he, and that *Maroum* is his Name. For,

Thirdly, We shall discover a wonderful Prophetical use, and a Divine Institution of this Name. Which will immediately appear, if ye compare with wisdom and understanding this Text and this Word with the Revelation of S. John, 13. 18. *Here is Wisdom, says S. John. Let him that hath understanding count the Number of the Beast: For it is the Number of a Man, and his Number is six hundred, sixty and six.*

That this Text of *Isaiah* is meant of the Lord of Rome, that the Destruction of him and of Rome, and of the Kings on Earth joyning with him, is here foretold, I think we have shewn all the wayes desirable, from the Context, both Immediate and Remote, even from the Context of the whole Book of *Isaiah*. Also from

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Conference with other Scriptures, even of the Whole Book of the *Revelation* of S. *John*, which certainly is very sufficient to our Purpose: yea, we have shewn the same Truth from the plain and ordinary use and signification of the Word *Maroum*; also from the more acute and Etymological force of the Word. No man can require of man a fuller and fairer Interpretation of any word in Scripture. Yet behold with astonishment and praise the Wisdom of God in the Institution of this Word, even of this Word *Maroum*.

For God has set his Mark upon this Word, which no man can remove. That God did design to set a Mark upon the Name of Antichrist, the Great Antichrist, the destroying Beast of the Vineyard, that God did determine such a Mark, S. *John* tells us; and tells us, that that Mark is a Number; and gives that determinate Number 666. and bids him *that hath understanding count the Number*. But no man yet could count the Number, because no man yet ever found the Name. Many have made Names which make up the Number, and that is easie to do. But the Name being of their own Creation, or of their own Application, their account of the Number could be of no Authority. But, B.

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He that gave *Daniel* the understanding of the Book of *Jeremy*, has been pleased (for his pleasure is the Only cause) to give to the Church likewise the understanding of the Book of *Isaiah*, and of the Text which you have heard this day; and there we have the Name of the Beast, even *Maroun*, the Lord of *Rome*. The Name is certainly of Gods Institution, communicated to *Isaiah* by the Spirit of God: Likewise the Application of that Name, of *Maroun*, to the Lord of *Rome*; that Application is not of us, or of any man, but of God. Which appears evidently from the Text, from the Context, Remote and Immediate, and from full Conference with the other Scriptures. If then the Number of the Name, clearly given us by *S. John*, and appointed of God as proper to the Name of the *Antichrist*, if the Characteristical Number of 666. be found fairly and adequately in this Name: Then certainly this is the Name marked of God; and the understanding and Interpretation of it is of God. And so it is, and you shall see and say it is so. Only I must first set an Example of such a work.

It was foretold by the *Sybilla*, That the Number of the Name of the *Messias* should be 888. Now the Name of the *Messias* was *Iesus*, in the

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Greek containing these six letters, I, η, σ, ο, υ, ς, which contain the Number of 888, thus. I, 10. η, 8. σ, 200. ο, 70. υ, 400. ς, 200. These join'd, make 888. If after this Example, the Name in the Text, which we find to be proper to the Lord of Rome, contains the Number assign'd by S. John, 666, then the work is done. The Name is *Maroum*, a Hebrew word, and in the pure Hebrew Original writing consists of these four Letters, *Mem*, *Resh*, *Vau*, *Mem*. Neither more nor less. These Letters make up the Number of 666, thus. *Mem* is forty; *Resh*, twenty; that's sixty. *Vau* is six. *Mem* final, that is, as it is shaped in the end of a word (for so it has a peculiar shape) is always *six hundred*. So the Number is adequate with the Name, *Six hundred sixty six*: After the same manner as 888. was adequate with the Name of Jesus. Now for the Truths sake, I must take the liberty to declare this: That,

This Interpretation of the Prophecy of *Isaiah* in the Text, as to the application of it to the Lord of Rome, the asserting of him the Name of *Maroum*, the asserting that Name to be the Name of the Beast, and the counting the Number of that Name, as we have done; This Interpretation in all these points is of God, that

is, flows from the Spirit of God, speaking in the Text, in the Context, and the other Scriptures, as we have shewn; and therefore is to be receiv'd as of God, and not as of man: and the Understanding of it is of God, and not of man. Wherefore, not as having the least Scruple in my self, (give me leave to say so; for I willingly choose rather to hazard my own Reputation by such an expression, than by an affectation of humility to wrong the Truth and Honesty, by expressing as dubious things that are certain;) I say, not as having the least Scruple in my self, I will remove some Scruples, which may arise in some; who have not had time, nor occasion, nor perhaps any Motive to think on these things.

The first Scruple is; The Name of the Beast ought to be a proper Name, as the Name of Jesus is proper to Christ. But *Maroun* is, no proper Name. *Ergo*. The Answer is easie. Both the Premises are false. First the *Major*. For Christ is One Individual Person; therefore his Name must be proper to the Individual. But Antichrist is one specifically only, by union of Succession in the same Chair and Usurpation; and therefore his Name must be proper to the *species* Only, and not to the *Individuum*;

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Therefore the Name of Antichrist is not to be proper as the Name of Christ. The *Minor* also is false. For *Maroum* is a Proper Name, that is, the Most proper Name that can be given to the Antichrist; who is not one individual person alone, but One successively united with many in the same Seat, Power, and form of Government, which cannot possibly be more significantly exprest than by this Name of *Maroum*, which has Literally these significations: *The Lord of Rome: The Lord Supreme: The high One on high: He that exalteth himself.* Which things are so proper to the Antichrist, that S. Paul, 2 *Thess.* 2. 4. thinks them sufficient to describe *that Man of sin*, whom he differenceth from all other Men of sin by this, that he is the *Maroum*, who *exalteth himself above all*: and that he is the *Hammaroum hammaroum*, the high One on high, that is, in S. Pauls words, *Who sitteth as God in the Temple of God.* Which very words were Comment enough upon our Text: but then the Number of the Beast appearing so plainly too, we cannot but cry out, that here is the *finger of God* marking the Beast that he may be known. Yea, Paul borrowed this Phrase from Christ himself, whose great Apopthegm that was, *He that exalteth himself*, (that's the *Maroum*), shall be

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be abased: but he that humbled himself shall be exalted. Which words are propheticall, and are to be principally understood of the exaltation of Christ, because of his great Humility; and of the destruction of Antichrist, because of his Pride and Usurpation. Therefore this Name of *Maroum* is most proper to Antichrist, and as such is used in the Scriptures Old and New, by Christ, by Paul, and by the Prophets. And this is the Name whereof John has given us the Number.

A Second Scruple may be; Why is the Name of Antichrist number'd in Hebrew, whereas the Name of Christ was number'd in Greek? The Answer is plain: Christ an Hebrew was number'd in Greek; so Antichrist a Roman, and sometimes a Grecian, is number'd in Hebrew. Each in a remote Language, lest Forgery or Deceit should be suspected in the Mother-tongue. Also Christ the Wisdom of God sent to the World, was number'd in the language of the wise of the World: so Antichrist the Father of Confusion, Lord of the spiritual Babel, is number'd in the Language of Babel. For *Maroum* is an Hebrew-Babylonian word.

A Third Scruple may be; Why is the Letter *Resh* in the word *Maroum* taken as the twentieth letter

letter of the Alphabet, and number'd for twenty; seeing *Mem* is the thirteenth letter, yet is taken for forty? The Answer is plain and certain: There are two wayes of numbering by Letters, both in the Hebrew and in all other tongues that number by letters. The one Natural; the other Artificial. The Natural way is to number by the Letters consequently, from the first to the last, without any variation of Art: so that the tenth letter shall be ten, the twentieth twenty, and the twenty fourth twenty-four, and there the Numeration stops if there be no more letters. Thus the Ancient *Homer* numbers his Books of the *Iliad*; and thus the Holy Ghost numbers the parts of the 119<sup>th</sup> *Psalms*, where the twentieth part is sign'd with *Resh*; where you may see that we number *Resh* in the Name of Antichrist, not after our own will or fancy, but after the Example of the Holy Ghost, and according to the Natural way of Numbering. And indeed could all Numbers be so number'd, there were no need of an Artificial Numeration. But because there are infinite numbers beyond 24, the ordinary limit of letters; therefore several ways of Artificial Numeration have been invented; not onely by Figures, but also by Letters. All the Oriental Tongues, among which,



which the Hebrew is the principal, after the tenth letter raise the value of letters by tens, by hundreds, and by thousands. And that's the Artificial way. So this Name of *Maroum* is numbred the Natural way, as far as that way would reach, to the Number of 26. but the greater Numbers of Forty and of six Hundred, these are necessarily exprest the Artificial way, which is us'd among the Hebrews. For the better clearing of the whole Letter of the Text,

Observe: From *Junius* and *Tremellius*, that the Hebrew preposition *Beth* in *Bammaroum*, may be render'd *with*; as also in other parts of Scripture. And then *Zebah bammaroum bammaroum*, shall be render'd *the Host of the High One with the High One*. And the last words, *Malche Ha-adamah hal Ha-adamah*, are properly render'd, *the Kings of that Land upon that Land*. And so the whole Prophecy is exactly translated thus: *It shall come to pass in that day, Jehovah shall punish the host of the Lord of Rome with the Lord of Rome, and the Kings of that Land upon that Land*. Which words need no further Interpretation. A Question or two may follow.

First, *When shall this be?* I find not the Day of the Year determin'd; but we have present Signs

Signs that the Day is very near: so near, that this Generation shall see that Day. The Signs are these. First, The fulness of the Measure of the Iniquity of *Rome*. The Tyde of her overflowing Wickednesses has been long agoe Spring-full. Now the Scriptures generally assign the Time of Gods Judgment, to the Fulness of the time of the Iniquity of a People. And of this we have a sure Word of Prophecy peculiar to *Rome*, and to the Enemies of the Church. *Joel* 3. 13. God speaks to the Ministers of his Justice: *Put ye in the Sickle, for the Harvest is ripe: come, get ye down, for the Press is full, the Fats overflow, for the wickedness is great.* Then presently follows the Noyse of the coming of the Ministers of Judgment, *v. 14. Multitudes, multitudes in the Valley of decision: for the Day of the Lord is neer in the Valley of Decision.* And that this Prophecy of *Joel* is peculiarly proper to *Rome*, *S. John* gives us to understand, *Rev. 14. 15.* where he applyes this very Prophecy to the Spiritual *Babylon*. This is mightily confirm'd by

A Second Sign. The Miraculous Discoveries that God has made of the most hellish Cheats, abominable Deceits, horrid bloody Designs and Plots, and never to be parallel'd, the altogether

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unimitable Wickednesses of Rome. These God hath discover'd to the full of late, chiefly in this Nation, both wayes of Discovery, Political and Ecclesiastical. The Political Discovery is that of the Romish Polity, to Assassinate Kings, to Burn the greatest Cityes, to Massacre whole Nations, to Murder the best Magistrates, to corrupt Witnesses, to purchase Packs of false Swearers, to dispense with all Vows and Promises, to Lye and Equivocate on all occasions, to ~~Swear and forswear~~ on all turns of advantage, to lay Plot upon Plot, Deceit upon Deceit, Massacre upon Massacre, to omit nothing, to scruple at nothing, however otherwise wicked or abominable, if it may finally befriend the Romish Cause: To violate all Rules of Heaven and of Earth, rather than this Jesuitical Maxim,

*Jura, perjura, secretum pandere noli.*

*Swear and forswear, it is no Perjury:*

*The Catholick Cause binds more to Secrecy.*

This Political Discovery is a certain Fore-runner of Romes Destruction, making her odious to all Kings and People, stirring them up to fulfill that Prophecy, Rev. 17. 16. That they shall

shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The Ecclesiastical Discovery is this, of the Name and of the Number of the Beast. Which being improved by the Ministers of Christ, shall make the Antichrist distinctly known to the whole Church; that the Antichrist is the Lord of Rome, that Rome is his Seat, that Maroum is his Name, that the Title of Roman Catholick is his Mark, and that all who have that Mark of the Beast, must perish with the Beast, Rev. 14. 9, 10. Wherefore, from the Instant of this Discovery, that Commandment of God soundeth from Heaven, Rev. 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities. To which if we adde,

A Third thing, foretold both by Isaiah and John, That Rome's plagues shall come upon her, as travail upon a Woman, in one day, in one hour, in a moment, Isa. 47. 9. Rev. 18. 8. We must needs conclude from all these Signs, that the Day, and Hour, and Moment of that time is near indeed: Even so near as Christ expresses by the Parable of the Fig-tree, Mat. 24. 32. When his branch is yet tender,

and putteth forth leaves, ye know that Summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this Generation shall not pass till all these things be fulfilled.

Another Question is; By whom shall God destroy Rome and Antichrist? I Answer: First, That great work of Judgment is principally attributed to the Lamb, Rev. 17. 14. and Rev. 19. 13. and Isa. 63. 3. But Rev. 19. 11. He is said to come sitting on a White Horse, and the Armies of Heaven are said to follow him upon white Horses, cloathed in fine Linnen, white and clean. That white Horse, and the Armies of Heaven following, seem to signifie some Christian King, and the people of the Church of Christ: Not a Romish King or People; for these have the Mark of the Beast, and must perish with the Beast: But a Protestant King and People, cloath'd with the fine, clean and white Linnen of the Righteousness of Jesus Christ; Rev. 19. 8. This seems to be expressly foretold, Rev. 17. 14. For it is said of the Lamb and his Army: *He is the Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful.* But what Protestant King or People this shall be; I leave, as I find it, undetermin'd.

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I conclude with a most earnest Request : First, To all Christians, or that call themselves by the Name of Christ ; that they give diligent heed to these things, and despise not, but hearken to and obey the command of God, who now commands all men to come out of *Rome*, to forsake her locally, and mentally ; for we have the very Voice of God from Heaven commanding this thing, *Rev. 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Yea, we say unto the Kings of the Earth, that give their Power to the Beast, or lend their hand to hold or help him, even they shall perish utterly with him, *Rev. 19. 18.* And the Text. Yea, every one that receives the Mark of the Beast, that professes the Name of a *Roman* Catholick, he shall partake of the Plagues of the Beast. The Angel of the Lord proclaims it so, *with a loud voice, Rev. 14. 9.*

In fine, I most humbly and earnestly request all the Ministers of Christ Jesus, that they take heed, as *S. Peter* speaks, to this more sure Word of Prophecy, and so exalt their Voices with the Angels of the *Revelation*, that they may make it shine as a light in a dark place ; and let them continue their faithful and joint endeavours here-  
in,



in, untill the day of universal Evidence dawn, and the day-star of understanding arise in the hearts of all. For which

Let us pray.

**G**REAT and marvellous are thy Works, Lord God Almighty; Just and true are thy Wayes, thou King of Saints. Who shall not fear thee, O Lord, and Glorifie thy Name? For thou hast spoken unto us by thy Prophets, setting all things in order from the beginning of time to the end thereof; and thy Word is faithfull and true. And according to thy Word, thou hast done wonderfull things. We need not ask of the Old times before us; but in these Our dayes, the Miracles of thy Mercy, Power, and Providence, shine in our eyes in the midst of thy Church among the Nations. Thou hast discover'd thine Enemies. Thou hast lift up thine hand, and hast shewn thy Wrath, but they will not see: but they shall see and be ashamed, for thou shalt visit and destroy them, and make all their Memory to perish. Thou shalt tread down Moab under thy feet, even as Straw is trodden down for the Dunghill. Thou shalt punish the whole Host of the high One with the high One, and the Kings of the Earth that joyn with him. Thou shalt bring down them that dwell on high, even in Rome, thou shalt lay that  
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lofty City low, even to the ground, thou shalt bring it even to the dust. The Foot shall tread it down, even the feet of the Poor, and the steps of the Needy. The Kings of the Earth have committed Fornication with her, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication, and the Blood of thy Prophets and Saints, even of whole Massacred Nations is found in her, therefore thou wilt give her blood to drink, and thou wilt pour the greatest of the Vials of thy wrath upon the Seat of the Beast; and his Kingdom shall be full of darkness, and they shall gnaw their Tongues for pain, and shall blaspheme the God of Heaven because of their pains and sores, yet they shall not repent of their deeds, therefore thy Plagues shall come upon them in one day, in one hour, in a moment, and **Babylon** shall be utterly burnt with fire, and shall be thrown down with violence, as a Milstone into the Sea, and shall be found no more at all. And the Beast, and whosoever receives the Mark of the Beast, shall drink of the Wine of the same cup of thy Wrath. Lord draw thy people forth out of her, that they may not partake of her sins, nor of her Judgments. Lord, wait we for thee in the way of thy Judgments. That Lord, and other Lords besides thee have had Dominion over us: But the desire of our Soul is to thy Name. Lord, we trust thou wilt ordain Peace for us; for thou, thou alone,

alone, hast wrought all our works for us. We  
 will trust in thee for ever, for in the Lord Jehovah  
 is everlasting strength. Thou wilt keep him  
 in perfect Peace whose mind is stayed on thee.  
 Be that the stay of our King and Kingdom, and of all  
 that fear thee. So we beg, through Jesus Christ thy  
 Son, and with all that have thy Holy Spirit we say,  
 Amen, Amen.

**FINIS.**